Learned Perſonages,

lately conuerted (in the Realme of France) *from Papiſtrie, to the Churches reformed: hauing* learnedly and zealouſly ſet downe the reaſons *that mooued them thereunto.*

The names and degrees of the Conuerts.

1 *Symon Palory*, Prior and Prouinciall of the order of the Holy croſſe.

2 *Iohn Colleſi*, a Caputchin, and Guardian of *S. Omer.*

3 *Melchior Roman*, a Spaniard, Proctor for the *Iaponians* at *Rome.*

4 *Iohn Norman*, Sub-prior of *Mareſtay*, a Preacher.

5 Father *Abraham*, Prior of *Carmes* in *Arles.*

6 *Antony Gineſtet*, a confeſſor, of the order of *S. Francis.*

7 Signeur *Lewis* of *Caranſi*, a Prieſt.

8 Father *Edmon*, a Ieſuite, Doctor of Diuinity.

9 *Leonard Theuenot*, Curat of *S. Sauin.*

10 Sir *Francus* a Monke of the order of the *Celeſtins.*

Tranſlated out of the French copies, By W. B.

Corected and amended: with new Additions.

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To the religious Reader.

Christian Reader, in this Treatise thou shalt finde the particular names of onely ten persons, lately (and at seuerall times) conuerted, in the kingdome of France: although in deed diuerse others at the same times with them, and since, haue forsaken the Synagogue of Rome, and turned to Christ. Blessed be God, who hath sent light and saluation to them that sate in darkenesse and in the shadowe of death. For, of blinde and superstitious Papists, these are now become faithfull and zealous Christians. And to make it appeare, that they did not rashlye and vnaduisedly disclaime their former errours and superstitions, the learneder sort of these Conuerts (being ten in number) haue publickly deliuered, in the reformed Churches, the principall reasons and motiues, that haue drawne them from the Papacie. The which, being seuerally Printed in French, and comming afterwarde to my hands, I haue caused them to be translated, and haue now in one volume published them, for the great good I doubt not, of Gods Church. For, such is their learning, pietie, and zeale expreſt heerein, that by the reading thereof (I haue good hope) the aduersary Papist will be confuted, the wauering Protestant confirmed, the carnall professor rouzed and awaked, and the godly Christian comforted and encouraged, cheerefully & zealously to goe on in the holye profession of Christ. And as it pleased God after the Flood, by a small number to replenish the whole world, through bodily generation: so, we haue great cause of hope, that by the preaching and example of these learned deuoute Conuerts, it may likewise seeme good to his diuine Maiestie, to bring in the light of his truth among a Worlde of Papists, to the regeneration of their soules. LORD GOD, of thine infinite mercy and loue to thy church, and for thy great name and Sonnes sake, hasten the ruine and desolation of Babilon, and build vp the Walls of thy spirituall IERVSALEM, Amen. Amen.

The Declaration of *Symon Palory* of Richeleieu, *heretofore Prior and Prouinciall in the pretended order of the Holy Crosse, according to the protestation by him made in the reformed Church of Caen, the* 11. *of March,* 1621.

1. Cor. 4. 6.
Presume not to knowe aboue that which is written.

I Make no question but many will be offended at this my change: I doe foresee, that many likewise will speake opprobriously and iniuriously of mee: and therefore I thought it not amisse to make knowne vnto you all, what my profession hath beene vntill this present, and the motiues that haue stirred me to take this resolution in hand.

It is about 18. or 20. yeares that I haue liued in the order of the *Holy-Crosse*: which profession I haue not left for any lightnesse or humorous conceit, God is my witnesse: for before I tooke this holy resolution vpon me, I haue endured many combates in my selfe. I haue well pondred and foreseene the dangers and inconueniences whereinto I might fall: I haue seene that according to the worlde I am sufficiently furnisht wherewith to liue at pleasure, and therein to spend the residue of my dayes: and forsaking the same, I haue likewise foreseene necessitie and much vnquietnesse. Neither am I entred into this happie resolution through any discontentment receiued by any of these of my order: I haue Letters testimoniall from our Generall, which sufficiently testifie how I was honoured and beloued of those of my order: but I must nowe come to vnfolde vnto you that which hath awaked mee in the prime of my pleasures.

I haue throughly considered in my selfe the great conten-

tions that haue beene and yet are in Christendom touching religion, I haue cast the eyes of my minde vpon that mortall hatred, which the greatest part of the world (and those too, that are the greatest personages) doe beare to true religion, and the profession thereof. I haue layd before me the sharpe and grieuous persecutions exercised against them: and on the other side I cannot forget their constancie and firme resolution to maintayne that which makes them so odious among so many assaults, and dangerous trials, contrarie to mans nature which seekes after nought else, but rest, and that, which may bring him solace and pleasure. This consideration makes me suspect that it is more then an humane spirit that awakes in them these heauenly motions so smally acceptable to the flesh. I here the voyce of the Lord speaking by his holy Apostle: *Try all things, but retaine that which is good.* I here our Sauiour Christ commaunding *vs to search the Scriptures*: the example of the faithfull of *Beree*, who examined the Scriptures, to see if that which Saint *Paule* preached was answerable thereunto, comes into my memory, I beholde how it was a question of eternall saluation, and deserued in good earnest to be thought vpon: I confesse freely, that in comming and going from place to place for the execution of my charge of prouinciall, I haue communicated with some of the religion aswell Ministers as others: I haue seene and haue beene constrayned to confesse that all manner seruices are not acceptable in Gods sight. Hee condemneth by his Prophet *Esaie*, and by our Sauiour Iesus Christ in Saint *Matthewe*, *the commaundements and traditions of men*: hee reiecteth by Saint *Paule* to the *Colloss.* voluntarye seruices, what apparaunce of shewe soeuer they haue of deuotion.

1. Thes. 5. Ioha. 5. Act. 17.

Ierem. 7. Es. 29. 13. Math. 15. 8. 29. Coloss. 1.

He forbiddeth vs in *Deuteronomie*, *to do that which shall seeme good in our owne sight*, and enioyneth vs, *to do onely that which hee commaundeth vs, neither to adde nor diminish his word*: he cryeth vnto vs by his Prophet, *Who hath required that at your hands*: Such and an infinite number of other like places of Scripture haue induced me to learne whether my profession were of Gods insti-

Deut. 4.

institution, or if God were the author of those seruices which now beare greatest sway in the middest of the Roman Church. I haue busied my selfe in reading some bookes intreating of Religion, and such as handle matters now in controuersie. I haue bestowed some time in reading and examining the places of holy Scripture, whereof Saint *Paule* speaketh, *that the whole Scripture is giuen by inspiration of God, and profitable to teach, to improue, to correct, and to instruct in righteousnesse, that the man of God may be absolute, being made perfect vnto all good workes:* where of he also beareth record, *that the Scripture is of power to make vs wise vnto saluation through faith in our Lorde Iesus Christ.* It is thee, as I saide before, to whome our Sauiour Christ sendes vs, as also the Prophet *Esaie*, when he vseth these words; *To the lawe and to the testimonie: if they speake not according to this word, it is because there is no light in them:* there haue I found, seeking her opinion and aduice touching the seruice and doctrine maintained in the Romane Church, which she in no wise approued, but contrariewise in expresse wordes condemnes it. I haue not disdained to peruse the auntient fathers and doctors of the Christian Church, whom the Roman Church ordinarily vse for a buckler against those of the religion: their own words do make me know, that their bookes serue not so much to confirme the seruices in the Church of Rome, as to destroy them.

2. Tim. 3.

Iohn. 5. 39.
Esay. 8.

Romish seruice.

One thing hath exceedingly mooued mee and that is the Masse and prayers vsed in the Romane Church, which beare witnesse against themselues, hauing many traces and reliques of the auntient doctrine of the primitiue Church, which was in the Apostles time. And to shew that I do not speake this at randome, I will produce some witnesses as well out of the holy Scriptures and auntient fathers, as out of that which is contained in the Masse, and in the seruice of the Church of Rome.

Masse.

The principall controuersie at this day is concerning the pure seruice of God.

Those of the Church of Rome, and in generall all the religious thereof doe fully esteeme and conceiue it to consist in

praying to Saints and Ladies, to honour and serue him; nay which is more, to present themselues before their images and there yield vp their offerings and deuotions.

Praying to Saints.

God speaketh so playnely by his first commaundement *to worship & serue him only*, that it is easily seen how he condemneth all seruice in the Romane Church. And hereunto I adde his protestation made by *Esay: Not to giue his glory vnto another*: & his declaration else where, *that he is iealous of his honor*. What can there be more expresse against all the seruice of images, then the prohibition by the second commaundement: *not to make any image, nor the likenesse of any thing, not to bowe downe to it and worshippe it*. I shoulde neuer haue done, if I shoulde rehearse all the passages of holye Scripture, which are against images and the seruice of them: they are called *vayntie teachers of falshoode*, and *those that shall serue them are threatned to bee brought to confusion*.

Exod.20
Math.4.
Deut.6.
Esay.48.
Exod.20.

Against Images.

Haba.2.
Ierem.50.

The other great contention at this day, is touching the transubstantiation and worshipping of the host. They perswade themselues in the Church of Rome, that the bread and wine of the Masse, after their consecration is no more bread & wine but the true and naturall body of our Sauiour Iesus Christ: and thereuppon they forge that the substaunce of bread and wine must not be there any more sought for vnder these apparances of bread & wine: Christ Iesus is there really al whole both God and man in his own proper substance: and therefore they teach men to bow down themselues and worship this bread and this wine: wherein doubtles they commit a great Idolatry if Christ Iesus be not there, as they would haue it beleeued. And I pray you what meane so many places of the holy Scripture which testifie, *that Christ Iesus is ascended vp into heauen, that from thence he shall not come, vntill he commeth to iudge the quicke and the dead, that the heauens do containe him, vntill the day that all things shal be restored, that we shall haue the poore alwaies with vs, but him we shall not haue alwaies, that we must not follow those that shall say Christ is here, Christ is there, that he shall come like lightning that goeth from the east towards the west?*

Transubstantiation.

Act.3.22
Act.10.28
Iohn.12 8
Mat.28.5.6
Mar. 24,23
mar.13,21
Luke.17.
ma,24.27

The Apostle Saint *Paul* names bread and cuppe the breade and wine in the celebration of the supper; *Whosoeuer shall eate of this bread*, saith he, *and drinke of this cuppe, &c.* 1. Cor. 11

Our Sauiour Christ Iesus, after the cõmunication of his supper, nameth the cuppe which he had ministred to his Apostles, the fruite of the vine. *I will drinke no more* (saith he) *of this fruite of the vine*: hee himselfe requires it at the handes of his worshippers. *Who worship the father in spirit and truth*, places wholy contrarye to the doctrine of transubstantiation and adoration of the host. I know well that the bread of the supper is called the body of Christ, and the wine also the bloud of Christ: but notwithstanding I note on the other side, that the same breade is called the *communion in the body of Christ*: the wine is called the bloud of Christ, but it is also named *the communion of the bloud of Christ, and the new Testament in the bloud of Christ*. Which places teach vs that wee must not alwaies take the words in the foote of the letter, nor vnderstand that the breade and wine of the supper be not more bread and wine in their substance: but as bread is called *the communion in the body of Christ*, & the wine, *the communion and new testament in the bloude of Christ*: for because they represent vnto vs our communion in the body and bloud of Christ, and the new testament in the same bloude of Christ; and moreouer the bread and wine of the Lordes supper represent vnto vs the body and bloud of our Sauiour Iesus Christ, as *S. Augustine* and *Tertullian* name them, the one a *signe* the other *a figure of the body and bloud of Christ*. And this was the reasõ when Christ instituting his supper hath said of bread *This is my body*, and of wine, *This cup is my bloud*. Hence it comes that the antient Church (as the words of the Masse giues vs to vnderstand (when they came to the communication of the Supper) vsed this exhortation, *Sursum corda*, thereby aduertising the faithfull to lift vp their harts aboue the visible things of the Sacrement, & to imbrace Christ Iesus in heauen through a liuely and true faith.

math. 26. mark. 14, 22, 23, 24 Luke. 22, 19 Iohn. 4. 14

1. Cor. 10. 16, 17

August. in prologo. stall. Psalm. 3. Tertul. aduers. Marcio. lib. 4. Chap. 40. Et lib. 3. Contra eundem Cap. 19.

And such, or the like manner of speaking is not to bee thought strange: for there is not any but doth acknowledge that

heere

here is a question of a Sacrament: and it is well knowne that in matter of Sacrement, the Scripture vseth to giue vnto the signe, the name of the thing signified: as when she nameth the *Circumcision, couenant*, albeit it was but a token of the Couenant and the Lambe which was offered in the passeouer, she names him *Pasche*, that is to say, Passage: and yet notwithstanding he was but a token of passage.

Genes. 17. Exod. 5. 12.

Sacrifice for quicke and dead.

They thinke that in the Masse there is a sacrifice propitiatorie for the remission of sinnes both for the quicke and dead: but I doe see that the whole Scripture sends vs to the sacrifice of Iesus Christ which he hath offered, *viz.* his owne body vpon the Crosse. *It is through this onely oblation, that we be made holy, and haue eternall redemption.* How can the Masse be propitiatorie for our sinnes, seeing that in the Masse there is no effusion of bloud; and as the Apostle to the *Hebrewes* saith; *There is no remission, without shedding of bloud.* I haue considered, and oftentimes meditated as well on the three Euangelists, as on Saint *Paul* touching the institution of the Supper of our Sauiour Iesus Christ, whereupon they would build and ground the sacrifice of the Masse: But I haue seene plainely that it was without any apparance of reason. For Christ Iesus, vnder the formes of breade and wine, presents his bodie and bloude, and commaundes to communicate it, and to preach his death and passion vntill his comming: he speaketh nothing at all touching the offering it in sacrifice. I finde likewise in other places in the Scripture, *that Christ Iesus is the onely sacrificer according to the order of* Melchisedech: *that through his onely sacrifice the wrath of God is appeased:* and therefore he is called *Iesus*, that is to say *Sauiour*. S. *Peter* saith, *There is no other name giuen vnder heauen whereby we must be saued.* S. *Paul* saith, *that he reioyceth in nothing, but in Iesus Christ, and him crucified.* It were a needelesse thing for mee to recken vp all places that serue for this purpose. In the Masse it selfe there are wordes to be found, which beare recorde, that those that haue composed it, haue beene constrayned to confesse, that auntiently in the action of supper, there was but a sacrifice of prayse and thanksgiuing,

Heb. 9.

Heb. 5. & 7. Psal. 110. Math 1. Acts. 4. 1. Cor. 12.

according

according to the doctrine of Saint *Paule*, *When, and as often as you shall eate of this bread and drinke of this cup, you shall pronounce the death of our Sauiour vntill his comming*: and behould the proper speaches touching the same in their owne Canons; *Pro quibus tibi offerimus, vel qui tibi offerunt, hoc sacrificium laudis pro se suisque omnibus*; that is, For which we offer vnto thee, or those that offer vnto thee this sacrifice of praise for themselues and all others. And in another place in a Collect for the dead, *Presta quæsumus omnipotens deus, vt anima pro quibus hoc sacrificium laudis tuæ obtulimus maiestati*; that is, Graunt we beseech thee almighty God, that the soules for whom we haue offered vnto thee this sacrifice of praise, &c. And in another Collect beginning, *Propitiare Domine*, there is, *pro quibus tibi offerimus sacrificium laudis*, that is, Be mercifull O Lord to those, for whom we haue offered vnto thee this sacrifice of praise.

Masse condemned by her owne Canons.

The Church of Rome nourisheth men in ignorance, forbidding laye people and women to read the Scriptures: & in their prayers and assemblies they vse an vnknowne toung. I could neuer comprehend how many be accorded herewith, that which is said in the Psalmes: *Happy is he, who in the law of the Lord exerciseth himselfe day and night: that the law of the Lord is an vndefiled law, conuerting the soule, and giueth wisedome to the simple: that she is a light to lighten our feete. &c.*

Reading the Scriptures forbidden.

Psal. 1. Psal. 19. & 119. Deut. 4.

Saint *Peter* saith, *that we do well to be attentiue to the reading of the Prophets, which giue vs light as it were a candle in a darke place*: and Saint *Paule* saith in generall termes, *that whatsoeuer is written, is written for our learning*. Saint *Ierome* knew very well this doctrine when he wrote to *Læta* in these termes: *Let the daughter loue diuine and heauenly bookes, in stead of silke and precious stones: and in those bookes let her not be delighted with the outward gilding and embrodering of the couer, but with the inward erudition distinguished and corrected according to faith: let her learne first by the psalmes of* Dauid, *to renounce worldly vanities: let the Prouerbes of* Salomon *teach her to liue vertuously: let her accustome her selfe to contemne and detest earthly things, in* Ecclesiastes: *let her follow the example of patience and vertue in* Iob: *let her take the holy Gospell into her hands, and neuer let it depart from her, but with all her hart let her*

her studie the Acts and Epistles of the Apostles: and when she shall haue enriched the closet of her heart with such riches, then let her learne the doctrine of the Prophets, and the bookes of Moses: and for the last, the Canticles: For if she should haue read it in the beginning, she might peraduenture haue been wounded in her hart, by not rightly vnderstanding the holy songs of the spirituall weddings, vnder carnall words. Vpō this purpose Saint *Augustine* doubteth not to pronounce, that he, who maketh no reckning to reade and meditate in the holy Scriptures sent from Paradice, ought to feare not onely the incurring of eternall tribulations, but also the enduring euerlasting paines and punishments. For it is so dangerous vnto vs not to read the holy Scriptures, that with great griefe of minde the Prophet cryeth out: *For this cause my people haue beene led into captiuitie, for that they haue no knowledge: for he that is ignorant, shall be ignorant:* and a little after he addeth, *that those who will not vnderstand in reading in this world, God will not know them in the day of iudgemēt:* and then finally he exclaimeth, *Why are we not careful to read the holy Scripture, where our soules are fed and nourished for euer?*

August. in Iohn. 30. Sermon to his brethren in the desert.

Esay. 5. Ose. 4. 1. Cor. 14.

Seruice in an vnknowne tongue.

As for the seruice vsed in a toung vnknowne, I am greatly abashed, that so many reasons vsed by the Apostle S. *Paul* (in the 14. Chapter of the first Epistle to the *Corinthians*) to withdraw men from so palpable abuse, could not touch nor mooue the hearts of the Pastors and Gouernours of the Romane Church, for to feede the poore people with a better nourishment.

Auricular confession.

They compell them moreouer to confesse all their sinnes to the eare of a Priest: which thing they would not vse, if they had but penetrated into the knowledge of these words of *Dauid, Who can tell how oft he offendeth! O cleanse thou me from my secret faults:* or if they had regard vnto the example of the selfe same *Dauid*, who saith, *that it was to God alone that he confessed his synnes.*

Psal. 19.

Iustification by workes.

The church of *Rome*, teacheth that saluation must be sought for, in mans merits, and that our iustice commeth through workes: but I should be too long in reciting all that which the Scripture saith to the contrary. For shee dooth acknowledge

that

that there is not any sufficiencie or capacitie in man to do wel: *we are not able to thinke any good thing of our selues*, as the Apostle saith: she condemneth the thoughts of mans heart euen from his infancie, and saith that they are at strife with GOD: and that they cannot be made obedient to the law of God: she pronounceth that men are dead in sinne, and affords them no hope but in the mercy of GOD, through the obedience of our Sauiour Iesus Christ: and furder she declareth that we be iustified *gratis* by his exceeding great mercie, thorough faith in Iesus Christ, without the workes of the law. And certainly we stand in great neede thereof: for as Saint *Ierome* saith, *What righteousnesse, and what cleanenesse can be here in the life of the iust? The works which we minister through this body of ours, are allwayes mingled with some errour: we bee taught*, saith Saint *Gregorie* of *Nice*, *in the holy Scripture that there is not one to be found among men, which can passe one onely day without spot.*

2. Cor. 3. Gen. 6. & 8. Ptal. 53. 1. Cor. 2. Gal. 3. 2. Tim. 1. Rom. 3. 8. & 5. Act. 1. 3. Phil. 3.

Hierom in Pro. cap. 20. Et in Eccle. cap. 7. Lib. de orat.

And therefore Saint *Auguste* was moued to say that which euery one of vs ought to say of our selues after this example, *I presume not at all of my selfe: for what good haue I wrought to the end thou shouldest be mercifull vnto me, O my God, and that thou shouldest iustifie me? What hast thou found in me but onely sinnes? There is nothing in me of thee but bare nature which thou hast created: all the rest is my sinnes which thou hast defaced. I haue not first risen vp to come vnto thee, but thou didst come to awake me: and before I brought any good thing to passe, thy mercy, O Lord, directed me.* And Saint *Bernard* asketh, *Why men should require againe at our hands that which Christ Iesus hath paid for vs? He that hath borne the punishment of sinne, and giuen vnto vs his iustice, the selfe same hath likewise payed the debt of death, and hath receiued life: for death being dead, life returneth againe, euen as sinne being in esse, iustice commeth againe. Now death hath been exstinguished in the death of Christ, and the iustice of Christ hath beene imputed vnto vs.* To be short, I say with Saint *Auguste*: *all my hope is in the death of my Sauiour, his death is my desert, my refuge, my saluatiõ, my life, my resurrectiõ, my merit is nothing els but the mercy of the Lord: I am not poore of merit so long as the Lord of mercies shall haue his being: and if the*

In Psal. 58

Serm. ad milites templi. cap. 11. In his Manuel. cap. 22.

mercies of the Lord are great, then am I great in merits, and looke how much the more he is mighty to saue, so much the more am I assured.

The opinion of Purgatorie, whereon are grounded so many Masses, Obits, and yearely seruices done to the dead, is plainely ouerthrowne by infinite places of holy Scripture: wherof some do testifie *that there is no condemnation for those that are in Iesus Christ, and that liue after the spirit, and not after the flesh: that he who beleeueth in Christ Iesus, is gone from death to life, and shall not enter into condemnation.* Other places there are that assure vs of the forgiueneſſe of our sinnes in the bloud of Christ Iesus: *his bloud cleanseth vs from all sinne*, saith Saint *Iohn*: *by himselfe hee hath purged vs from our sinnes, through his bloud wee haue redemption, wee haue deliuerance*, that is to say remission: hee hath beene deliuered vp for our sanctification, and to wash vs he hath also washed away our sinnes, and defaced our iniquitie as a cloude: and therefore he hath promised by his Prophet, *that men shal seeke for the iniquity of* Israell, *and the sinne of* Iuda, *but it shall no where be found*: and addeth the reason, *because*, saith the eternall, *I will pardon their iniquities: Yea were they redder then Scarlet, they shall be made whiter than Snow.* And likewise the ancient fathers could neuer finde any other Purgatorie in the holy Scripture, *then the bloud of the Lambe which taketh away the sinnes of the world.* Saint *Augustine* saith, *that the Catholique saith beleeueth according to the authority of God, that there is the kingdome of heauen. Secondly, that there is the lake of hell wherin euery Apostata, or stranger to the faith in Iesus Christ shall suffer torment: of the third place*, saith he, *we know nothing at all, & do not finde in the holy Scriptures, that there hath bin any such:* & also he saith in another place, *that there are but two waies: the one leadeth to condemnation, and the other to saluation:* and elsewhere he disputeth against Purgatory it selfe: *Brethren*, saith he, *let no man deceiue you, for there are two places, and there is not a third for any: he that shall not be worthy to raigne with Christ Iesus, without doubt he shall perish with the diuel. Here is all the forgiueneſſe of sinnes: Christ Iesus taking vpon him the punishment of our sinnes, and not the fault, hath wiped away both punishment and offence: We are not here without sinne, but we shal depart*

Rom. 8. Iohn. 3. 36. & 5. 24.

1. Iohn. 1. Ephes. 1. Col. 1. Esay. 53. Ephes. 5. Apoc. 1.

Esai. 44.

Ier. 5.

Iohn. 1.

Aug. contra Pelag. lipp. lib. 3.

Serm. de temp. 232. Enchir. cap. 110. de verb. D.

from

from hence voyde of sin. Where is Purgatory then? Mary behold saith he in another place, *the purging of our sins is the bloud of the iust*, that is to say, *Christ Iesus.* Saint *Cyprian* saith, *that when we shall depart hence, there shall be no other place allotted vnto vs for repentance nor to make satisfaction: here life is either lost or gotten.* Saint *Hierom* likwise vpon *Esai. cha. 65.* saith, *that he who shall not haue obtained pardon for his sinnes whilst he liueth in this world, & shall depart in that manner, doth perish vndoubtedly.* Hence it comes that another saith, *that so long as we liue here we haue a remedy: but when our last end is come, there remaines but a perpetuall prison*, that is *for those that shall not receiue remedy in this life: for it is the time of repentance*, saith *S. Basyll, & so soone as we are gone, why all power of doing any good is taken from vs.* How comes it to passe, saith he in another place, *that the wretched sinfull soule dare be so bould as to approach vnto God? Mary in stedfastly beleeuing, that the purging of her sins hath bin effected through the bloud of Christ Iesus.* To be short, if Roses may be gathred among throns, I might here produce what the doctors of the Romane Church haue conceiued hereof. *Lombard* saith, *that euen as those who in ancient time beheld the brasen Serpent lifted vp, were healed from the biting of Serpents: so likewise if by a right and true sight of faith we behold Christ Iesus, who for vs was hanged vpon the Crosse, we are thereby deliuered and freed from the bonds of Sathan: that is to say, from our synnes: yea in such sort, that after this life, he findeth in vs nothing punishable.* Scotus likwise in his 4. booke of Sentences, *Dist. 15.* and the Glose of the Canons saith, that *Nec cordis contritione, nec oris cõfessione peccata remittuntur, sed tantum gratia Dei: sed ipsa contritio cordis signum est peccata esse dimissa, sicut exterior satisfactio signum est cordis contritionis: gratia enim præcedit contritionẽ.* According to which I conclude with *Epiphanius, that there is neither fasting, nor almes, nor repentance, nor iustice, neither good nor euill that profiteth, after death.*

Sum. 37. de verb. D.

Serm. 31. de trinit. lib. 4. Cap. 2.

Cypr. contra Demet. lib. 4. cap. 4.

Grego. Nazianzen. Carm. de Reb. suis in Moral. reg. 1. Cap. 2. 5.

Faith onely iustifieth.

Lomb. lib. 8. Sent. D. 19. C. Nunc.

Epiph 2. lib. 1. tho. Heres. 59. in Cant

It is not my purpose nor intention to set down here in perticular, al that which hath distasted me in the church of Rome: there are very many other things by me obserued, which in no point agree with the word of God. But I thinke that those pointes which I haue already touched, are sufficient enough

to make it manifest that I haue enterprised nothing without good reason, and that my conscience would neuer haue suffered me to liue in quiet and rest, if I had done otherwise.

All which things carefully ballanced in my minde, haue exceedingly moued me to this resolution: and I thinke verily there is no true christian soule but is with them. I finde that it is a difficult thing to resist Gods voyce, and to fight against the truth which discouereth her selfe so apparantly. My conscience still vrging me, what could I do else, then sit down and say, *O my God leade me in the right way, teach me to do thy will*: I am a poore sheep that is strayed, make me to know thy *Sion*. *Draw me into thy holy Hill*: cause me to see in these troubles and confusions, that she is the true Church and espouse of our sauiour Iesus Christ: bring mee into this rocke of life, where thou doest gather together thy flocke: open my eyes, and suffer me not to be deceiued with the horrible abuses of the world. I did perceiue in generall the corruption of mens manners, and therefore I perswaded my selfe that she was not the true Church onely through holinesse of outward conuersation: I did know and confesse that she is that company, which hath true faith and followeth the infallible doctrine of the Sonne of GOD, according to the saying of saint *Ambrose*. *He commaundeth vs* (saith he) *to seeke and principally to choose that church wherin Christ Iesus dwelleth: but there is a church that reiecteth faith & possesseth not the foundations of the Apostles preaching: and such a Church we must leaue*. Yet notwithstanding, I could not chuse but somewhat be touched in my hart, in respect of the vncharitable reproaches, which many great personages haue a long time vsed against al the Court of Rome, and against the principall gouernours & conductors of the Roman church and especially considering the complaintes and murmurs, on euery side vsed against the dissolution of the Clergie. I remember the words of S. *Bernard* who speaketh as followeth. *Now from whom shall the Church conney or hide her selfe? All are friends, and all are enemies: all are allies, and all are aduersaries: and are domesticals: and there is none in peace and charity, all are neighbours,*

Psal. 142. Psal. 138. 143. 119. & 51.

Ambr. in Luk. lib. 6. Cap. 9.

Bernard. in Serm. 33. Cant. Cant.

heare, and all seeke but their owne profit. They are Ministers of Christ, & serue Antichrist: they walke in the honour of the gods of the Lord, and yet they honour him not. And hence comes that beauty of the strumpet which thou seest daylie gaily apparled sometimes like stage players, and otherwhiles like kings: hence comes their golden bridles, their embrodered saddles and gilded spurres. By meanes hereof their tables with delicious cates and rich vessell of siluer are furnished, hence proceedes their drunkennesse and gluttony, the harpe and the viole: hereof comes their wine-presses abounding in plenty, their garners, the one answering the other alwayes full. By this meanes are their hogsheads ful of eyntments & sweet sauour: their purses neuer empty: & in respect of these things forsooth, they are and will be so called, Princes of the Churches, Archbishops, Bishops, Archdeacons, Deanes, Pronosts, and such like. But this comes not so to passe iustly, but because they walke in obscuritie, & trace the workes of darkenesse, and therefore it hath beene heretofore prophesied (and now it is accomplished) behold, in peace my bitternesse is most bitter. It hath beene before bitter in the death of Martyres, after more bitter, controuersie of Heretikes, & now most bitter in the manners of domesticalles: a man cannot driue them away nor fly from them: so mighty are they both in power and number: the Churches griefe lies in the entrailes, it is incurable, and therefore her bitternesse most bitter. Hitherto S. Barnard.

Beautie of the strumpet

Hee that desireth to know furder, let him reade the wordes of the selfe same Author vpon the 90. Psalme, and in his Sermon of the *Conuersion of* Saint *Paule*, where he saith among other things: *Alas Lord, those whom we see to affect the highest places in thy Church, are the first and chiefest to persecute thee &c.* He further in his first Sermon of *Consyderation* to Pope *Eugenius*, breaketh foorth into these termes: What is it, saith hee, that Image makers say vnto thee? *Go to and stick not, for thou maist boldly buy them with the spoyle of Churches.*

In Psal. 90.
In Conuers. S. Pauli.

Though there be many that cease not to enueigh against the Ministers of the reformed Churches, and that sticke not to call them Heretikes, to charge them with slaunders: yet do I playnelie perceiue that they are thus hardly dealt withall, contrarie to all reason & equity of conscience. In some of them I haue found true simplicity ioyned with modesty, the sweetnes

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of their demeanure and many other vertues which are the true notes and infallible effects of a right Christian: by meanes whereof I am not, nor ought to giue any credit to the detractions or vncharitable speeches of the world. For my conscience hath brought me back to this point, that the truth of Religion depends not of mens conuersation, but of the will of one onely God, which by his word he hath made manifest vnto vs.

I pray the brethren of my Order, and also all other, to consider all these reasons. I haue not forsaken them to iniurie or wrong them in any point, nor to bring any scandall vnto them. If I could haue remained among them with tranquillitie of conscience: if I did not thinke to offend God, by continuing in this profession wherein I haue beene nourished so many yeares, surely I had yet beene with them. Brethren, it is not my will nor intention to offend you: I perswade my selfe likewise that there is none can iustly reproone me of my comportment and behauiour: I was neuer culpable of dronkennesse, of adultery, or any other such misdemeanour: I was no prophane person among you, but haue shewed my selfe zealous in maintaining and aduauncing your order. You know that, through my diligence and care, two of your decayed and ruinated Monasteries haue beene reedified: the one neere *Troye* in *Campane*, the other in the country of *Mayne*. I haue followed your businesses and affaires in all trauaile and vigilancie, and I know you are not ignorant how that I haue had issue to your contentment: I haue so well demeaned my selfe among you, that I purchased vnto you many rents: yea and forgiuen you some. Wherefore I beseech you, and exhort you in Gods name, and with all the affection of my will, that with a spirit of meekenesse and feare of God, you do examine if I haue not done holily and religiously, to laye holde vpon the true worde of God, directed thereunto by his spirit? And if you finde that it was not my dutie to haue done otherwise, then that you would rather (take the selfe same resolution in hand, & following my steps, direct your course to the hauen of eternall life: whereunto I hope to come with all the true

faith-

faithfull and elect (then to be moued against me and to slaunder) Before my departure I would gladly haue laid open my deliberation and the reasons whereon I grounded my selfe: I would haue exhorted you to take in hand the same resolution with me, I would haue Imbraced you and witnessed that I desire all manner of good vnto you: but the most part may then imagin to what great daunger I had exposed my selfe, and the small hope left me to haue profit therein.

O my Lord Iesus confirme me in this resolution, suffer mee not to yeeld vnto the assaults & combats which are or may be made against me: helpe my vnbeliefe, encrease the faith within me, make me conceiue that assurance of *Abraham*, who beleeued in hope against hope: arme me with thy promises, deliuer me from the snares of my cruel enemies, make me (good Lord) in effect to feele that thou art with me: and wilt be (as thou hast assured *Abraham*) my most liberall guerdon. I seeke my saluation: giue me, Lord Iesus an assured place of retrait in the holy *Ierusalem*, spare me in the temptations of the worlde: but if it shall please thee to exercise me therein, fill me I beseech thee with the spirit of constancie, to the end that finally hauing carried away the victory, I may enter into Paradice with thy most happy seruants. *Amen.*

He forsaketh not the Church, that with his body goeth out from her: but he that with his spirit and minde renounceth the foundations of Ecclesiastical truth leaueth her. We be gone out from her with our body, but they from vs with their spirit: we haue left with them the foundations of the walles, but they with vs the foundations of the Scriptures: we haue left and gone away from them according to the apparances of men, and they frõ vs according to the iudgemẽt of God: and therfore, the Christians carporall do persecute and trouble vs that are spirituall. But to thẽ is properly addressed that which the lord saith; O Hierusalem, Hierusalem, thou that killest the Prophets, &c. *Chrysost. in Matth. hom. 46.*

Reade, saith Saint Ierome, *the Apocalips, and consider that which is there written of the Woman clothed in Scarlet with blasphemy written vpon her forehead, of the seauen Mountaines or hils, of the great waters of the miserable end of* Babilon. *This is that rocke of* Tarpe- *Hieron. ad Marcell. vidunm.*

ius, *so many times beaten with thunder from God, for that it was displeasing in his eyes. Come out from among them my people*, saith the Lord, *that you be not partakers of her sinnes and wounds: flye from* Babilon, *let euery one saue his soule, for shee is fallen, shee is fallen, and is become the habitation of Diuels, and a refuge of vncleane spirits.*

The declaration and conuersion of Maister *Iohn Colleij*, sometimes a Preacher, a Caputchin *and Gardian of the Couent of Saint Omer*, publickly by him made in the Church *of* Sedan, *on Sunday the 4. of March. 1601.*

THE Kingly Prophet, or rather our Sauiour Iesus Christ vnder the figure of *Dauid* (most deare brethren) in the 22. *Psal.* hauing prayed the almightie to deliuer his life from the sworde, his desolate soule from the power of the dogge, from the Lyons mouth, from among the hornes of Vnicornes, doth promise, if he heare him, to declare his holy name to the brethren, to praise him in the middest of the great congregation, and to make his vowes vnto him in the presence of those that feare him.

If the sonne of God himselfe hath vouchsafed to make this vowe, how much more am I bound (being a miserable sinner, and hauing obtayned of Gods eternall bountie my spirituall deliuerance) to declare and exalt the name of the euer liuing God among you, my brethren, to render vnto him my vowes, in this great congregation and assembly of you which feare the Lord: to the end that those who heretofore haue receiued the like grace as my selfe (hauing beene drawne out of darkenesse, and brought into the true light) may haue matter and occasion to remember the benefit by them receiued from God

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and therefore yeeld vnto him innumerable thankes: alwaies laying before themselues, that as God is a most liberall bestower of his benefits, so he is a most seuere exactour in expecting thankes for the same: which doubtlesse is the true meane to obtayne the continuance and encrease; ingratitude being nothing else but an obstacle that hindreth the streams of his flowing mercie. And (deare brethrē in the Lord) I make no doubt but that many of you are throghly acquainted with my former conuersation and profession, and likewise with my intention. For certainly I may well say with S. *Paul* (to the glory of God and my great confusion) that though heretofore I haue beene one of the greatest embracers of the foolish traditions of my fathers, beeing of that Sect the most superstitious of the Scribes and Pharisies of the Romane church, when that my heart was in darkenesse, my vnderstanding hardened, and her wayes and doctrine wholy tending to death (*Prou. 14.*) seemeed to me pure and right: yet now, my heart is enlightened and I may contemplate in the bright mirrour of the Gospell, the glory of the Lord plainly. 2. *Cor. 3.* And my most mercifull father, who hath conuerted me vnto himselfe, through the influence of his holy spirit, who a long time and that very often hath summoned and warned me, sounding in the inward eares of my minde, that which before hee spake to the rebellious children of *Israell*; *Walke yee not in the ordinances of your fathers, neither obserue their maners, nor defile your selues with their Idols: I am the Lord your God, walke in my statutes, & keepe my iudgements and do them: which if a man do, he shall liue in them* (*Ezech. 20*) And in another place, *he willeth his people to come out of Babilon, that they be not partakers of her sins, & receiue her plagues* (*Apoc. 18.*) *Depart, depart ye, go out frō thence & touch no vncleane thing. Isai. 52.* Hearing, I say, so many times such and the like words of Gods diuine spirit soūd in the eares of my soule, it being a hard thing for me to kick against the prick; & Gods clemency & bounty through his patient pursuite surmounting my too great malice and blindnesse, hath now in the end forced me to obey his voice, and follow his vocation. Hence it comes therfore deare

brethren, that I haue forsaken the vaine and superstitious traditions of men, and disposed my hart to receiue at large the diuine beames of the eternall Sunne of iustice, the influences of his supereminent grace, the most sweet ioyes of Gods face, to wit, through the participation of the world of life, of the excellencie of the Sacraments, of the efficacie of the exercties of pietie, of the perfections of a liuely faith, and other infinite blessings and benefits inspired from heauen into the elect, in the mysticall societie of the body of Christ. O thrice and foure times blessed bee that so great power of the spirit of GOD, which leadeth mee to such good, high, and heauenly things. Behold me now through the grace of God to haue forsaken & abandoned these seminary abuses of papistry, to be come forth from the dungeon and sinke of all filthinesse & malice. Behold me loose and freed frō the embracings of that strumpet *Babel*, the nurserie of all impietie; by whom the holy name of God is so villanously prophaned, and the honour of the soueraigne God (infinitely iealous of his glory) so impudently prostrated to Idols of gold, siluer, stone, wood and clay. behold I say, how that I am come forth from that dangerous labyrinth of errors, so abhominable, as that there is not any man, hauing neuer so little feeling of faith, but doth detest and abhorre them. My conscience also, which before had so many times grieued and tormented me, for that she found her selfe so far wandring out of the way of the true and liuely spirit of God (which secretly drew her to himselfe, affoording her no assurance in the false grounds, which before she sought) now giues me a true repose and consolation, hauing found that vnknowne good which she thirsted after: the which is now happened to her, when according to the counsell of the wise (*Prou.* 14.) and through the fauour of my GOD, I am *departed from that foolish man*, from the sonne of iniquitie, from Antichrist; in whom I haue found no lips of knowledge, but rather of falshood and deceipt. This is the onely fruite that lyes hidden vnder the leaues of this fained holinesse, iustice, obedience, pouertye, fastings and disciplines, instituted without and contrarie to

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the word of God. All these fooleries, these proud habilliments, and haughty pompe of the *Hierarchie* of Antichrist, tende to no other ende or vse, but to buſie, amaze and abuſe the ſenſes of thoſe who do not know the true celeſtiall ornaments of the citie of the liuing God: which cannot diſcerne the manifeſt difference which the faithfull ſee betweene the crowne of thornes of their Redeemer and Saviour Chriſt Ieſus, and the glittering crowne of the ſonne of perdition, ſending men to men, and humane workes; which are in parte the cauſes of their eternall ſaluation, which to vs and for vs is purchaſed by the onely ſonne of God: to whome he dooth exceeding iniury thus to diminiſh, through his falſe doctrine, his merits, and rendring them inſufficient. But if theſe poore ſoules which he amazeth would but enter, how little ſoeuer, into the bottome of their conſciences, to iudge of this his doctrine, according to the vnderſtanding which God worketh in them, I doe aſſure my ſelfe they would ſoone diſcouer and condemne the vanitie and falſhood of this deceiuer. For GOD dooth ſuffer by his ſecret (but moſt iuſt) prouidence, that the more they haue their eyes open to their workes, as expecting by them ſaluation, ſo much the more are they doubtfull, fearefull and in deſpaire; what ſhew or apparance ſoeuer the bountie and greatneſſe of their workes carry with them: which doubtleſſe is a worke which God worketh in them for good, if they would not wilfully reſiſt the holy Ghoſt. I ſpeake this by experience which I haue in my ſelfe, and in a great number of others, whoſe inward diſpoſition hath beene very well knowne to me. And ſurely this curſed teacher of lyes and inuenter of fooleries, dooth diſhonour and outrage to the bleſſed ſonne of God, not onely in this which hath beene ſaid, but alſo moſt vnworthily and outragiouſly deueſteth him of all his other dignities and excellencies, wherewith he hath beene honoured by his eternall father, though in apparance hee qualifieth him the Saviour and redeemer of the world: but it is in ſuch ſort, as that in effect, and as much as in him lyeth, hee depriueth and robbeth him of all that which

is necessarie for such an office. And first, what is he so blinde, that seeth not plainely how he dispossesseth him of his Soueraigne and perpetuall office of Sacrificer, seeing he giues him coadiutors and successors in this kinde of office, which are the Priestes: who according as he vainely conceiues, doe againe daylie sacrifice the sonne of GOD, offering him to the eternall father for the expiation of the sinnes of the worlde. And what, I pray you, meanes he by this, but thus hee reputeth the onely sacrifice of the sonne of GOD, the true defacer of all our offences, to be of so small power, and vertue, that it is incapeable and vnsufficent to deface them for euer? And againe is not this perferring of the Priest, saying Masse, or sacrificing (a mortall and sinnefull creature, whose lippes are defiled) before the blessed sonne of GOD, Christ Iesus, a Lambe without spotte, in whome there is founde no guile nor sinne? seeing that euery sacrifice is receaued in respect of the Sacrificer, as it is written in *Gen. 4. The eternall had respect to Abel and his offring.*

Christ daily Sacrificed.

I omit for breuitie sake a thousand other absurdities, that followe after this newe sacrifice of the Masse, and likewise, a whole worlde of horrible and most abhominable villanies, which are to be founde in the order of these Sacrificers, as well regular as secular: which sufficiently declare, of what stuffe both themselues and their sacrifice are made.

I will not heere saye any thing of the grosse and beastlye ignorannce which is in many, though they be respected and honoured like greate Doctors of the people and gouernours of soules; which (blinded as they are) they leade with themselues into the pit of perdition.

I neede not likewise to make knowne to you the vitious life and scandalous conuersation, and too too notorious of the religious, and Monkes, meere abusers of the people; who in Cloisters and Monasteries are nourished in idleneese, and entertained with the labour and sweate of the poore and simple people; who conceiuing too good an opinion of them, doe often-

Of Monkes and their liues.

oftentimes take the very breade out of theire owne mouthes, to giue it to them, which they abuse ouerwantonly through excesse and gluttony.

But to returne to their chiefe leader & Patriarche; Whe this deceiuour vsurpeth supreame authoritie ouer the lawes, doctrines and documents of the sonne of God: accusing them of insufficiencie, and lacke of power to demonstrate vnto vs the Soueraigne good, saying in a worde that the holy Scriptures are imperfect; what doth he else then deprive him of his doctorall robe.

But the truth is and so it behoues vs to beleeue assuredly, that as Christ Iesus hath sent vs from the euerlasting Father, as a most wise Maister, with charge and power to bring men, to their saluation: so hath he likewise by his doctrine, laid open most sufficiently the waye and meanes thereunto. Whereby certainely is ouerthrowne all the host of traditions, all this Iliade and infinite number of humane intentions, and vnwritten doctrines, forged in the shoppe of this deceiuer: by the which he doth not only surpasse, but is also contratry and opposite, to the deuine and wholesome doctrine and precepts of Christ Iesus, a most sufficient Maister and teacher, the true Messias, both God and man, accomplishing that which S. *Paule* foretolde of him, that he should oppose and lift vp himselfe against all that, which is called God. 2. *Thes.* 2. No lesse dooth he of the royall dignity of Christ Iesus, whereof he depriues him; attributing it to himselfe, as well in heauen as earth, vsurping and chalenging the full authoritie, to dispose after his fancie, of the whole Church, as well tryumphant as militant.

Traditions.

Pope abous the Scriptures.

Pope is Antichrist.

Hence it comes, that this proud and arrogant deceiuer takes vpon him to make Saints, to canonise those that seeme good vnto him, defying them in such sort, as that the siely ignorant people cannot know nor discerne Christ Iesus among this rable of saints: and eftsoons it falleth out that the bodies of those are honored and superstitiously adored by men in this

Canonising saints.

this world, whose soules are tormented by the diuels in hell. He taketh also power ouer Angels, and all the happy spirits of the celestiall court, to commaund them: what could he vsurpe more in heauen, vnlesse he would banish and driue God himselfe (if he could) from thence. But (alas) what authoritie takes he vpon him here vpon earth? what exceeding great tyranny and cruelty, doth he exercise? Some he excommunicates, anathematizeth others, he taketh the temporall and spirituall sworde, hee reposeth kings and Monarchs from their thrones: to bee short, being seated in the Temple of God, hee causeth himselfe to bee worshipped as God, 2. *Thes.* 2. But oh, Lorde Iesus when wilt thou discomfit and bring to confusion this wicked vsurper? by the breath of thy wrath when wilt thou abolish him by the brightnesse of thy comming? when shall this beast with his false Prophet be cast into the pit or lake to the end she doe no longer seduce the world, *Apo.* 19. When shall that houre come, wherein we shall vnderstand great consolation that voyce of the Angell, crying alowde, *She is fallen, she is fallen, that great Babilon. Apo.* 18. O Lord when shall it come to passe that the great nations and kings of the earth shall haue drunke enough of the wine of the wrath of her fornication, and haue spewed foorth all the venome which already they haue sucked out of her cuppe? As for my part, I am weary and tired therewith: and therefore I renounce her, I detest and abiure her, in the presence of this Church of God, both now and for euer; louing rather to endure the Crosse of Christ in the bosome of his lawfull spouse, then enioy the pleasures and ioyes of this world, betweene the armes of a shameless strumpet, who hath so long time deceiued me through her fooleries. But againe I renounce and abiure now and for euer, both her and all her doctrine; in so much as that it is against the expresse word of God, blasphematorie, Apostatique, superstitious, and as farre from the meaning of Christ our true master, as darkenesse from light, as falshoode from truth, & vice from vertue: most humbly beseeching almighty GOD (thorough the entrals of his mercie, and through the most

Pope commaundeth Angles.

Rome is Babilon.

moſt precious bloude which his ſonne Ieſus Chriſt hath ſhed for me) that he wil not lay to my charge the faults of my youth nor iudge me according to the ſinnes of my ignorance; but rather purſuing his mercie begunne in me, he will pardon al my offences committed by me either in words, words or thoughts, and in others, through examples and wicked ſuperſtitious doctrines: and that it would pleaſe the ſame God to worke ſo, that thoſe who hitherto haue beene wrapped vp in the palpable darkeneſſe of errour and ignorance, and luld a ſleepe vnder the ſhadow of the winges of that ſtrumpet, hauing beene drunke with the wine of her fornication may now awake out of that profound ſleepe, and ſlumber of death, to taſt how little ſoeuer it be of the ſauourous fruite of life, and drinke onely a glaſſe of the delitious waters of the fountaines of immortallity, which ſtreame from the houſe of God, into the aſſembly of the elect: for then I do aſſure my ſelfe, they will forthwith abandon the venomous Ciſterns of that defiled ſtrumpet and moſt malicious deceiuer. For this end therefore, O merciful father and euerlaſting God, we power out before thee, euen from the bottome of our harts, our humble petitions; for that the compaſſion we haue of ſo many poore ſoules (which ſhe cauſeth to be drunke, & poyſoned with a deadly poyſon, couered ouer with an agreeable ſweetnes) makes our eyes become fountaines, and our harts to yeeld forth vnſpeakable ſighes: conſidering in the theater of the world, the great multitude which through the whirlewinde of ſedition, is ruiſhed, drawne and carried headlong into the gulfe of perdition. But, O father of light, ſeeing it is thy maner rather to vſe mercy then iuſtice, & that thy will and pleaſure is to vſe fauour, not fury; and that thou doeſt not deſire the death of a ſinner, but that rather he turne to thee and liue: ſtretch forth thy hand ouer them, drawe them to thee, teach them, ſith thy good pleaſure is that all ſhoulde come to the knowledge of ſaluation: Imprint in their ſoules a deſire to founde thy holy Scriptures, and let the diſcretion of thy holy ſpirit leade them togather in theſe gardens fit and neceſſarye hearbs for the phyſick of their ſpirituall infirmities, the foode

of their ſoules, the Sacrament of eternitie, the certaine pledge of felicitie. But as for me, O father and moſt good God, what ſhall I render vnto thee for thoſe thy exceeding bleſſings beſtowed vppon mee? for like a good ſheepeheard thou haſt ſought after my ſoule, beeing a poore wandring ſheepe, and hauing laid her vppon thy ſhoulders, haſt brought her backe to thy euangelicall ſheepefould, to ioyne her to the flocke of thy true faithfull: thou haſt vnmasked her eyes, layd open to her the abuſes of Papiſtrie, made knowne to her where ſhe ſhould finde her reſt and tranquillitie, the trueth of her ſaluation: thou haſt forgiuen me all my ſinnes, and healed me of all my infirmities, thou haſt ſaued my life from the pit, thou haſt crowned me with mercy and pitty, and ſatiſfied me with all good things (*Pſal. 130.*) ſo that thorough this my conuerſion, and this change, by the power of my Creator, I am made young & luſty as an Eagle: what ſhal I thē giue vnto the Lord for all the good which he hath done me? Surely my deare brethren, euen as I eſteeme and holde this to be the chiefeſt & moſt excellent benefit among all thoſe wherwith it hath pleaſed God of his vncomparable bountie and heauenly mercy to make me partaker: ſo willingly I do acknowledge and confeſſe my ſelfe vnable to render any thing comparable to ſo great a good, yet notwithſtanding, among all thoſe that are bound to yielde harty thankes to God, I do acknowledge my ſelfe at this time moſt of all indebted. For, alas, without this benefit, what profit ſhould I haue receaued of all the fauours which came from him, but condemnation, ruine & confuſion? What would it haue auailed me that the welbeloued ſon of God, Chriſt Ieſus (who became obedient to his father) endured the ignominious death of the Croſſe, for my reconciliation to God his father, if I had beene depriued of ſo great a benefit, if I had continued ſtil in that ſpiritual fornication wherin I was altogether ignorant of the pure trueth of the Goſpel? What vtility, I pray you, to ſee my ſelfe created after Gods Image and yet to haue borne the portrature & character of beaſt? What profit to haue had the eyes of my bodie open to the outward light, and thoſe of my ſoule debarred of the inward brightneſſe, and beſieged

with

with the darkeneſſe of infidelitie? Ariſe then my ſoule, and praiſe the Lord, and all that is within me praiſe his holy name: praiſe the Lord O my ſoule, and forget not all his benefits, let his praiſe be alwayes in thy mouth, to the end the meeke and gentle may here it and reioyce. (*Pſal. 103.*) O praiſe the Lorde with me and let vs magnifie his name together: I ſought the Lord, and he hard me: yea he deliuered me out of all my feare. *Pſal. 34. Iob* did curſe the day of his temporall birth in this miſerable world: but I ought to bleſſe the day of my ſpirituall regeneration to eternall life; for that the God of all mercye and conſolation hath cauſed to appeare in me the effectes of his eternall election, acknowledging me for his childe of adoption, and for a lawfull heire of that great and eternall kingdome purchaſed for the elect, through the perfect obedience of Chriſt Ieſus their brother: And as at this time I haue abiured that ſtrumpet and her fornication, ſo now I promiſe and proteſt before God and his Church, henceforth with all my power to liue and die in the faith of the Churches reformed, wher I ſee the Goſpel purely preached, and the Sacraments faithfully adminiſtred: the confeſſion of whoſe fath I will ſeale, not onely with penne and inke vpon paper, but alſo through the effuſion of my owne bloud, if need be: and this I fully purpoſe to do through the grace of almighty God, who hath called me to this reſolution, and whom with all the powers of my ſoule I do entirely beſeech to ratifie his vocation in me, and finally (to make me feele the full effects of his election) that he would likewiſe fortifie and aſſiſt me againſt all aſſaults, and attempts that may be preſented againſt me, ſeruing me in ſteed of a ſtrong and inuincible buckler in all dangers, both ſpirituell and corporall. I earneſtly beſeech the preſent congregation of the faithfull, to receiue me into their number, to the ende that after I haue fought a good fight with them in this Church militant, I may after my departure hence raigne with them in the triumphant. *So be it, Amen.*

Iohn Colleij.

The Conuersion of Signeur *Melchior Roman*, a Spaniard, sometimes Proctor of the *order of* Iacobins *at Rome, for the prouine of Thoulouse, which he hath publickly protested in the* reformed Church of Bragerak, the 27. of *August 1600. being Sunday.*

THE holy Scripture telleth vs, that the good *Iacob*, seeing himselfe deceiued by *Laban* (who the more he serued him, the lesse was recompensed, receiuing nought else but ingratitude and iniuries) went into the land of promise, carrying away with him all his riches: which so soone as *Laban* vnderstood, he came to seeke him in the Mount *Galaad*, and searched or visited all that which *Iacob* had caryed away: where he found nothing that was his. And afterwards they made an agreement betweene them, that from thence foorth, the one should not come towards the other to doe him hurt, and for a token heereof they named this Mountaine *Galaad*, which is to say, the hill of Testimonie. Saint *Ierome* saith, and also *Pagnine*, that *Laban* signifieth whitenesse: and *Philo* the *Hebrew*, that this word *Laban* signifieth colour: so that whether it be in the one or other signification, it representeth an accidentall and inconstant thing. Who is this *Laban*? A deceiuer, a traitor and an vngratefull person, who hath so oftentimes deceiued *Iacob*? What is this cursed wretch? who hath onely the apparance of good, but no solide nor constant good indeed. It is euen this papistrie, and Sophistrie, which we see in these tromperies and deceipts of riches, and vnder the title of holinesse, of obedience, of pouerty, of fastings, and fained disciplines, leadeth many to despaire. Surely it is a worke of great pietie to flye and retire from her. Forasmuch as if we beleeue workes to be sufficient, we must wholy deny Iesus Christ, and

say

say that his passion was without fruite: which were a sinne against the holy Ghost. And therefore now do I purpose with all my affection to withdraw me from this *Laban* or idolatrie (as did the good *Iacob*) with an infallible beliefe that her promises are vaine and deceiuing: and I doe know my nature to be so depraued and corrupted, that it were impossible for me to attaine saluation through my workes, according to her cursed counsell. And that which I finde more detestable is, that notwithstanding the perfect wisdom of holy writ, whereunto the Prophets, Euangelists, Apostles, and the sacred word of our Sauiour Iesus Christ doe beare record, that in beleeuing them we shall haue life euerlasting (the scope of our desires, and tipe of true felicitie) and contrariwise, a curse, and Anatheme pronounced against those that shall eyther thereunto adde or diminish, *Apo.22.21.* Yet our aduersaries against this celestiall trueth (the onely foundation of faith) do approoue a thousand traditions and vnwritten doctrines, forged vpon a mortall anuile in the shop of humaine wit. But O prodigious thing, oh monster of our age, vnknowne to the most peruerse heretikes and fullest of impietie! One *Archicoriphee*, and as it were a Patriarke of others, hath not blushed to write, nay which is more, to imprint and publish (not without horrible blasphemie) a little Treatise of the insufficiencie of the Scriptures. Where is then the perfection of them which is so highly commended by the Apostle, who saith; *It is not permitted to know aboue that which is written. 1. Act. 1. Cor. 4.* no, not if an Angel should speak otherwise *Gala. 1. 5.* Could they not, or ought they not, or had they not the knowledge, or durst they not fully reueale vnto vs the mysteries of truth concerning saluation? Surely it were sacriledge to thinke it, and Atheisme to beleeue it. Alas, what would become of so many religious soules, since the worldes infancie, vnacquainted altogether with the inuentions of Romaine Bishops, brought forth but since a few forepassed ages. Let vs assure our selues, that that which is the first, whether it be prophecie, or the written gospell, is most true and sufficient to saluation: otherwise what should wee beleeue, where

Humaine traditions.

Insufficiency of the scriptures.

Transubstantiation.

ſhould we ground our ſelues, whereon would our faith lay holde, if we ſhould follow mans inuentions? Euery man is a lyer, and curſed be he that truſteth in the arme of fleſh. Men would teach agaynſt Gods worde, that the ſonne of man, God and man, is vnder the forme breade, in the pretended ſacrifice of the Maſſe: that his bodie is made of breade, or at leaſt that the ſubſtance of breade is chaunged into him: that he is to be ſought for betweene the hands of the Sacrificer. Good GOD what abſurditie is it to ſeeke the father of eternitie, the creator of the worlde, who hath the heauens for his throne (reſpecting his diuinitie) and who according to humane nature, ſits on the right hand of the father, from whence he ſhall come viſibly to iudge the quick and the dead, to ſeeke him I ſay, as great as he was vpon the croſſe, cloſed within a little morſell of dowe, leſſe than halfe a foote. Should he be found where he is not? What blindneſſe trow you is this? Let vs rather ſeeke him where he aduertiſed vs that he would retire himſelfe, and prepare a permanent habitation for thoſe that are his: he alone is a faithfull witneſſe, he alone is our Doctor to reueale his ſecrets. Let vs go to the law of grace, to the goſpell that ſpeaketh plainly and certainly hereof. What is he ſo ignorant or fooliſh that would faſtē to this corruption the prince of immortalitie? ſeeing that the Sacrament is often ſubiect to the eating of Mice or Rats, & apt ſoone to corrupt. I can alledge in teſtimonie of the trueth, that which I ſaw at *Lymoges* in the Couent of the *Iacobins*; the Prouinciall being come thither, found an infinite number of formes or conſecrated ſacrifices, much eaten with Rattes and wormes, wrapt about likewiſe in cobwebs: and againe in the ſaid place, the firſt ſunday after the Octaue (vnder pretence of religion) the Subprior threw downe the box, falſely and maliciouſly accuſing theſe of the true religion reformed; thereby minding to haue maſſacred them as a domeſtical ſeruant of the ſaid couent publickly confeſſed, and therfore was whipped in the ſaid towne, & baniſhed the ſame. In *Leride* a goodly towne in Spain, in the church of the couent of *S. Dominick*, in my preſence the proctor of the Couent being come into the citty, ſaid

Maſſe,

Masse, & consecrated many Waters to giue vnto the Communicants wherof sundry were left, whence returning to the Vestrie, one fell down, which he treading vpon, it claue to his wet feet, without being able any way to pull it off: but was mixed with the dirt which could not be wiped away. Foure *Augustin* Monkes were hanged in *Seuel*, for that they said Masse, and did not purpose to consecrate: such is their extraordinarie proceeding to cause the people to become idolaters to the bread and chalice. *Molon* an inquisitor at *Barselone*, after the consecration, did cut the host with cissers. Also Pope *Sixtus* the fourth in the towne of *Florence*, commaunded that when the Priest held vp the host, the people thē worshiping should be murdred: which bloudy choler was put in executiō. Pope *Gregory* the 7. hauing asked the Sacrament touching the reuealing of certaine things against the Emperor, & receiuing no answer, threw it into the fire. To be short, Pope *Victor* the 3. a Bishop of *Eborā* and also the Emperour *Henry* the 7. were poysoned in taking the host and chalice. Loe, these are the absurdities and prodigious actes wherunto transubstantiation would subiect the glorious body of our lord, if it could preuaile. Besides the *Concomitancie*, which is falsly pretended therein, is the occasion of the peoples priuation of the cupp against the ordinance of Christ, who hath commaunded, saying, *Drinke yee all Mat. 26.* and the practise of the Church, *1. Cor. 11.* and so they are depriued of consolation in participating through a liuely faith really the benefits of the bloud of our Sauiour for the remission of sins, and confirmatiō of Gods couenant. Now the taste of the substance of bread, the sauour and odour of wine, the inseperable accidents of the essence, their true foundation, and wherin they subsist, do teach vs that the signes abide in their naturall and essentiall propriety not in their vsage, which represēts vnto vs (as a liuely image and really present, and as an instrument of Gods grace) the spirituall food, the quickning refectiō, the pledge of immortality to the penitent & faithful soule; bread being the cōmunion of the body, & the chalice sanctifieng the comunion of the bloud of life, known, receiued, apprehended & applied, aswell throgh the secret operation of the minde in the elect, as through the

Sacrament vnder one kinde.

efficacie

efficacie of faith: which is a presence of things absent, a vision of things inuisible, an hypostasis of the mistries of eternall saluation: Loe this is the truth of this sacrament, contrary to mans tradition. But time will no more suffer me to repeate the erro-
Purgatorie. nious absurdities of this tradition. Now of Purgatory which they dote vpon, it is contrary to the washing and purging of Christ his precious bloud shed vpon the crosse, applyed through vertue and secret operation of the spirit, and receiued through a liuely faith. But these are but Monkish absurdities, to imagine, that the vnspeakable dignity of the Sacrifice of Christ is not perfectly able to blot out our offences, to reconcile soules vnto God, and to iustifie before the throne of iustice: it is surely a great deminishing of his mercie, grace & vnspeakable fauour, a too much eclipsing of the inmatchable glory of the Ocean of his compassions. I leaue behinde for breuitie sake a Chaos of like errours: most humbly beseeching the Lord to haue mercy vpon the ignorant, to enlighten thē in his knowledge, and to confound those that malitiously warre against the truth. I will be no longer a captiue in *Babilon*, thus to haue no remembrance of *Sion*, nor remember my selfe. And for that I cannot sing the Lords song in a strange land, in this pernicious *Babilon*, nor vpon her bankes which do ouerflow with abhominations, I will make riuers of mine eyes with a sweete remembrance and contemplation of the spirituall *Jernsalem*, notwithstanding all aduersities, which cleanse vs from vitious imaginations, from all superstitions and idolatries, and to the end I may worship one onely GOD, and beleeue in his gospell, renouncing all humaine inuentions: which faith is giuen vnto vs by the holy ghost, through the preaching of the holy Gospell, as it is written in Saint *Iohn* 3. *Mathew. Chap.* 16. *To the Romanes, Chap.* 10. and in the *Actes. Chap.* 16: and in many other places, which to shun prolixity wee will not now name. This profit therefore commeth of tribulations. And surely I may well say that which I my selfe haue experimented a few daies past: wherein I was tormented with an infinite number of imaginations, caused in respect of the absence of my

parents

parents, to see my selfe in a strange countrey, to here the Papistes murmure and ordinarily speake against me, with threats and slaunders; but howsoeuer, I did praye vnto the Lorde for those that persecuted me, and for mine own comfort and consolation: for it was the true meane to fortifie me the more in the truth of the gospell, as at this present I do with my eyes behold fresh comforts, and new effects of the holy ghost in my soule, bidding me perseuer in the obedience of the worde of life. This was the purpose of *Esay*, who saide; *O Lord, in tribulations we will seeke thee*: and of the Prophet *Dauid*; *Fill their faces with shame and reproche, then they will seeke thy mercifull name*. By the mouth of the Prophet *Osee* saith GOD himselfe; *In their troubles and anguishes they shall rise vp and acknowledge me*. By *Ezechiell*; *My Zeale shall be taken from thee, and I will cease and will no more be angry with thee*. God giueth vs manifestly to vnderstand in this place, that he is angry the more with vs, when he dooth not punish and chastice vs with tribulations: for then, he sheweth not the loue he beareth vnto vs. Saint *Iohn* saith in the *Apocall: Chap. 3 that those whome he loueth he chastiseth*: a great consolation doubtlesse. *Esai. Chap. 43. When thou shalt passe thorough the waters, the riuers shall not couer thee: and when thou shalt tread vpon the fier, it shall not burne thee*. This is represented vnto vs in *Exodus. Chap. 14.* when the *Hebrewes* passed through the red sea: in *Daniel, Chap. 3.* when the young men of *Babilon* were cast into the burning flames. God coulde well haue hindred them from casting the three innocent young men into the fier: but he the more to shew his mighty glory, and for the saluation of his own people, suffered them to be thrown into the fier without receiuing any dammage or hurt. In like manner the Lorde doth shew greater mercie vnto me, in chastising me with tribulations, giuing me patience and spirituall strength, then if he had deliuered me from the outragious ignominies and aduersities abouesaid. For I well knew that when I was in tranquillitie and rest, he had as it were forgotten mee: but so soone as he layde his crosse vppon mee, I knewe that I was his creature, bought with the inestimable price of his own bloud,

who hath iuſtified me, through his vnmeaſurable mercy and heauenly grace. Thus much dooth the ſcripture teach vs, when it ſaith, that the king of *Babilon* ſaw three young men walke in the middeſt of the fiery flames, ſinging prayſes vnto God; and that they were accompanied with another, reſembling the ſonne of GOD. For tribulation taken with patience, procureth God to come to vs and be our defender, being free and looſe from papiſticall dignities and ambitions: who with inuentions of ritch Altars beautified with idolles of golde and ſiluer, with many thouſands of other ſuperſtitions, doe hinder men from attaining to the true knowledge of the Goſpell or grace.

The imitation of the Apoſtles, *Actes. 5.* cauſeth wiſe men to reioyce in their afflictions, ſtanding in great feare of proſperity. Saint *Ierome* compareth tribulation to *Jonas* his whale: when others thought thee ſwallowed him vp to kill him, ſhe ſwallowed him vp to ſaue him. Saint *Gregory* ſaith, that like as perfumes laide vpon coles, declare their force and good ſmell, ſo men do ſhew the fortitude of their vertues, paſſing through the flouds of aduerſitie. Saint *Barnard* ſaith, that as woll is to be carded, wherwith fine and pure cloth is to be made, ſo muſt the life of the iuſt be tormented, to the end their knowledge proue more excellent. Saint *Chriſoſtome* ſaith, that vertue ſurmounteth in patiently abiding: that affection is the true hauen of heauen, Saint *Gregorie* proues it. God himſelfe in Saint *Mathew. Chap. 7.* ſaith, that the way that leadeth to life is ſtraight and narrowe: but that which leadeth to death is very large: thereby meaning to inferre, that thoſe who woulde obtayne glory, muſt firſt paſſe through many tempeſts and difficulties.

And ſurely it will be an vnſpeakable contentment vnto vs, if wee conſider that thoſe paſſages are by Ieſus Chriſt who is the way of glory: and let vs not wonder, if they be ſet with thornes; but rather thinke and conſider of him who hath firſt paſſed them, and whither he at laſt reſorted. In the booke of Wiſdome it is written, that the Lorde had made knowne the

right

right way, together with his kingdome, vnto the iuſt. O Lord I beſeech thee, at this preſent, to ſhewe me the right waye, that I erre not. For I doe ſtedfaſtly beleeue, that Ieſus Chriſt liuing in mee, aboliſheth the curſe of the lawe, condemneth ſinne, mortifieth death, he alone is peace, comfort, iuſtice, and life euerlaſting in my hope. Now muſt feare and amazment giue place vnto all theſe; now muſt penſiueneſſe, and hell it ſelfe depart from mee: Chriſt Ieſus, abiding and liuing in mee, dooth conſume and baniſh all euils that afflicted mee. Hence it comes that this vnion and coniunction is the cauſe that I am deliuered from terrours, ſeparated from the fleſh, tranſformed into Ieſus Chriſt, and into his kingdome; which is the kingdome of grace, iuſtice, peace, ioy, life, health and euerlaſting glory: ſo that liuing in him there is no hurt can chaunce vnto mee. God promiſed that there ſhoulde no more come an vniuerſall deluge: and in ſigne of a peaceable loue, he gaue the rainbowe, (a pleadge of his mercye) which the Gentiles called *Iunus*, as ſaith *Beroſus* the *Caldean*. This is that bowe whereof Saint *Iohn* ſpeaketh in the *Apocalips*, to be ouer the head of Ieſus Chriſt, ſignifying Chriſt crucified with his armes ſpread abroade. The red colour of which celeſtiall bowe repreſenteth the bloud of Ieſus Chriſt, and his greene colour betokeneth hope: for that in his wounds and bloud remaine all the hope of our good being: and the ſeueral colours declare vnto vs the multitude of his mercies. This is that token which God the father promiſed in redemption of the world: whereof Saint *Paule* to *Titus*. *Chap. 3.* ſaith, *that the bountifulneſſe and loue of God appeared*, not in regard of any workes of iuſtice by vs performed: but he ſaueth vs according to his great mercy. When there ſhal be preſented, before my eyes, the darke clowds of ſinne: when ſorrowes and terrours ſhall with huge violence threaten me: when dangers, perſecutions, iniuries & other torments ſhall come vppon mee, then will I beholde the celeſtiall conenant, I will caſt my eyes vppon Ieſus Chriſt crucified: in whom I ſhal finde plenty of hope. For he is our only refuge, & ſuch a one as Saint *Paule*. 2. *Corinths*, calleth the *father of*

mercie, and God of all consolation, comforting vs in all our calamities. Wherfore I will alwayes be running to him, arming my selfe with inuincible patience. For the good Chirurgeon sheweth his experience in dangerous wounds; the physition his skill in great maladies; in perilous battels, the prudent, couragious and valiant captaine declareth his strength and policy; and in great tempests & stormes, the expert pilot exerciseth his diligence. Affliction is no new thing, neither am I alone he that endures it. *S. Gregory* saith, that if wee would consider that which the Saints haue endured, we should see all our tribulations to be of very small importance: particularly, if we looke vpon and contemplate Iesus Christ, the true God, tormented vpō the crosse, we should perceiue our miseries in comparison of his, to bee but a drop of water in respect of the whole Sea. And *S. Barnard* saith, that Christ Iesus is not onely the mirrour of patience, but the recompence and rewarde thereof. To this end therefore will I contemplate his crosse, wherby I shall reape great comfort and rewarde. But what recompence (say the worldlings) wilt thou haue, seeing thou hast forsaken thy countrie, thy parents, thy meanes whereby thou mightest haue liued pleasantly? thou hast left thy vocation, and all these hast thou abandoned in the pride of thy dayes. Then will I answer them, according to the saying of Saint *Bernard* in his meditations; that if it be a difficult thing for one of the most iust vnder the law to be saued at the point of death; it will be more hard, and as it were, impossible for him to be saued, that at his death presents vnto God nothing else but his bones, (which dogges refuse) hauing giuen their flesh to Sathan, as dayly they do, employing the time in vaine glory, in proud ambition, onely delighting in the flesh, as they are guided by the diuell. But then they will tell me, that at the houre of death, through vertue of the popes Bull (saying *S. Peter, S. Iohn, S. Paule, S. Caphas*, and *S. Macharns* helpe me) they shall be saued. But if they waite till that time in that beleefe, they shall manifestly see, how God wil heare thē; sithe they attribute to a mortall creature Gods eternall glory, and place their hope in the Bull of a *Croisade*, which is highly

Popes pardons.

esteemed

eſteemed in *Spaine*, where euery yeare it is bought at ten ſhillings price: by vertue wherof, they are tolerated in Lent time to eate Egs, Milke, Butter, Cheeſe, and beſides to be abſolued (as they fondly imagine) from their ſins, and aſwel *á culpa*, as *á pœna*, that is to ſay, aſwell from their fault as from their puniſhment; once in this life, and another time (through Purgatorie) at the houre of death. Beſides this, there is another Bul, named *de los finados*, that is to ſay, of the dead, through which (firſt hauing yearly well paide for the ſame) the party liuing may, for euery Bul, fetch a ſoule of his friend or parent out of paine. To be ſhort, great ſtore of ſiluer and reuenewe is gotten in reſpect of pardons, or the Popes indulgences, who vaunteth that he detaineth and keepeth treaſure of the bloud of Chriſt and of Martires. An intollerable and auaritious abuſe doubtleſſe, contrary to holy writ, which certifieth that the mercy of the father of compaſſions, preſenteth to the faithfull, forgiueneſſe of their ſinnes to ſaluation, through the vertue of his holyghoſt, applyed and receiued by a liuely and iuſtifying faith, of euery one beleeuing in Chriſt; who was giuen for our iuſtice, ſanctification and redemption, dyed for our ſinnes, and roſe againe for our iuſtification. This is all my hope, the foundation of my faith, whereby I may ouercome the terrours of ſinne and death, and enioy eternall life. And againe, of the like corrupted ſtuffe, as the Bulles before mentioned, is the Canonizing of the Saints, and deifying them: with whom the ſeelie ignorant people commit idolatrie, and ſpirituall fornication, very impiouſly and incredulouſly againſt GOD, who is onely able to ſaue and reſtore to life thoſe that are dead. Hence proceede ſo many pilgrimages into ſtrange contries; vnder pretence wherof, many adulteries, fornications, Sodomies, inceſts, much drũkenneſſe, and other execrable wicked actes are daily committed: and their bodies are adored and ſuperſtitiouſly worſhipped vpon earth, whoſe ſoules oftentimes are tormented in hel. The manner of the Popes proceeding in canonizing many Saints (for the moſt pretended) is very notorious. For many tymes ſince the raigne of Poperie, thoſe are placed in this

Pilgrimages

Canonizing Saints.

ranke, of whome there remaines no memory or testimonie of their life and conuersation: to the end that, through processe of time and running on of the world, there might be conceiued and brought forth a forgetfulnesse of their vices and enormious crimes, which they might haue perpetrated. And if any dare speake against such persons, endeauouring to be any hinderance, that vnder such a false title, holynesse and sanctity be not attributed vnto them, the Inquisition knoweth very well how to stop his mouth and remedie it, by cruell torments and vntollerable punishments. And againe, there want not in these kind of affaires and businesses, gildings, aromaticall sauours, pretious ornaments, admirable stones, impostures, illusions of signes and wonders, as well in the tombes where the reliques are laide, as in the images and statues erected: which oftentimes, by artificiall motions, do produce teares, to the end that through such kinde of spectacles and sights, the eyes of the spectators might be deceiued; a thing so familiar and common, that such deceiuers haue many times beene by the lawes punished. To be short, without entring further into this bottomlesse pit of a matter so lamentable, I will onely say, that gold, siluer, fauours and liberalities with the Pope can worke much, for raising such persons into this reputation of holines and deification: which comes not from the spirit of sanctification, but from the authoritie of a sinfull and mortall man. For a testimonie whereof, note but the thundring brure and fame within *Rome*, in many kingdomes, and within the couents of Monks, touching the inuention of the Iesuites: who haue offered 50000. crownes, employed the credit of Potentates, and sundry Princes, that *Ignatius* their patron and first founder may be canonized. But his cursed remembrance was so fresh, that neither he nor any of his disciples could yet attaine therunto. Vpon these purposes of cunning deuises, I will not forget the tricks of the Portugal Nun, so famous in respect of the effects which the diuell wrought in her person. Shee, while she prayed, was lifted vp into the ayre, and there stayed without any visible prop. She bare vpon her head the thornes, and likwise the

Fained miracles.

Miracles.

wounds

wounds of Iesus Christ, in other parts of her body: by meanes whereof many Princes, Dukes, Lordes, and a number numberlesse of people came from farre countries to see and adore her: But the Lord of truth, in the end, discouered this fraudulent and diabolicall deuice, and the Inquisition being forced by the euident light of the truth, represſed it. These are the Saints and Ladies, forsooth, their conception and bringing foorth, and their qualities, on whom the papists hope, and at whose hands they looke for succours both in life and death. Wherefore I vtterly renounce them, and doe onely put all my trust and confidence in my Creator. As for the absence of my parents and countrey, I must and will yeelde most hearty thankes to God almightye, for that hee hath not placed mee in the vniuersall number, but in the particular number, hauing withdrawne mee from the bondage of the diuell, from the worshipping of Idoles, from the inuention and errours of men, and in their steede hath communicated vnto mee the inestimable guifts and graces of his holye Gospell. And this is verye well explained in *Genesis. 12.* when GOD commaunded *Abraham* to come from his countrye, from the house of his father, that hee should forsake the worlde and his owne lusts and affections, and onely seeke a peaceable and quiet life of the minde. Saint *Ambrose* expounding that place, saith that he should conuerse in heauen, to the end that leauing the conuersation and managing of worldly matters, he should speake with God, and fasten all his thoughts vpon him. Saint *Paul* saith to the *Hebrewes, Chap. 11.* that *Abraham* went forth, not knowing whether he should goe, insinuating thereby, that as soone as God had cõmanded him to go forth, *Abrahã* straightwayes obeyed him, not seeking answeres or excuses: he went and knew not whither, for that he knew not the place, hauing no person with him for his guide, but onely his owne humble obedience to Gods diuine prouidence. He had a sonne, whom the Lorde commaunded to bee sacrificed in the Mounte of *Moria*, which signifieth the *Mount of diuision*: there hee was ready with his sonne *Isack* to haue kilde him, God might haue

charged

charged him to haue sacrificed his sonne in his own house: but he ordained that he should come forth of his house, and should go to the *Mount of deuision* with his sonne alone; which is not without a mysterie. For God meant thereby to note vnto vs, that we should sacrifice (in the fier of his diuine loue) our owne sonnes, *videlicet*, our appetites and carnall desires: for the performance whereof, there is no place more fit and conuenient then a strange countrey, hauing left our Parents and riches behinde vs. This is the high *Mount of diuision*, where the deuout soule vieweth many more misteries, then those who abide belowe in the valley, at the foote of the Mount, at the house of their Parents, without climing vp to Godwarde, with all their thoughts and affections. Saint *Chrisostome* saith, *that absence from ones countrey is more riche than cities and more glittering then the vniuersall world*. And speaking of *Abraham* in his 13. *Homily* vpon *Genes.* saith; *Thinke I pray you, with what loue the Patriarke affected tranquillitie, seeing he kept it so many yeares.* And *Dauid* saith; *I had rather be the meanest in the house of God, then conuerse in the palaces of sinners.* Where, Saint *Chrisostome* by the house of God vnderstandeth a strange land, and a separation from the world. *Iacob* seeing himselfe ouerwhelmed with miseries, and persecuted by his brother *Esau*, forsooke his originall conuersation, went from his fathers house into a strange countrey: and taking his way toward *Aram*, he wandred so solitary and meditating, that beeing come thither and finding himselfe weary, he sat down; & falling a sleep, saw in a dreame, a heauenly ladder, the one end whereof touched the skies, and the other the earth, whereupon was the vniuersall Creator the true sonne of Iustice, the brightnesse that illuminateth soules, and consumeth all darkenesse. In the absence of the visible sun, there appeared vnto him a sunne inuisible: the beame of the sunne that gaue light vnto his body forsaking him, there came vnto him the beames of the Sunne that brought light to his soule, changing an outward brightnesse into an inward light. The Sunne that had created him did shine vnto him. *Iohn. 1.* VZ. the Sunne increate, from whose light proceed all other

lights,

lightes, is from an euerlasting light, the fountayne of life and saluation. Who, by the said vision, gaue *Iacob* to vnderstand that from him should come the Messias, our blessed Redeemer: that the first degree or steppe of this ladder was *Abraham*, the second *Isaack*, the third *Iacob* himselfe, and so forwarde all the rest recounted by saint *Math. Chap. 1.* vntill Iesus Christ the sonne of the virgine, who was at the end of the ladder, opening the gates of heauen, which before were shut. God was able to haue shewed him this mistery in his fathers house, frequenting his friends and kinsfolkes: but he shewes not himselfe but to those that are alone, and haue shaken hands with worldly vanities. By these arguments may be seene, that the life of a stranger hath a farre more excellent contemplation (seeing his meditations are profitable) then the daylie and fond studies of the greatest Papistes and Sophisters. In the desart of *Madian Exod. 3. Cha. Moises* was keeping of sheep, when the Lord appeared to him in a burning bush, making him his Ambassador, and Coronell ouer the children of *Israell*. Hee was all alone in the Mount *Sinai*, farre from dignities or ambitious desires, when he spake with the Almighty, and receiued of him his law, *Exod. 19*. *Esai* was alone, when hee had a vision of the Lord of hostes; the *Seraphins* with their winges couering themselues, *Helias*, *Elizeus*, and the sonnes of the Prophets walked alone within the desart conuersing with GOD, triumphing ouer the world, ritches, ambitions, and carnall forces. Others, of whome (saith Saint *Paule* to the *Hebrewes*, 11) the world was not worthy, conuersed in mountaines and caues of the earth. What meaneth it, that GOD hath called manye of his seruauntes from their countrie and from their Parentes, but that those who are of the worlde, are not worthye of them whome GOD loueth? They are brought from the house of their fathers into strange countries, there to see and behoulde greate mysteries. In the wilderneſse *Iohn Baptist* was: he, of whome manye yeares before *Esai* had prophecied, *Chap 4.* that hee was to bee a voyce that shoulde preach in the desart. And Saint *Iohn* the Euangelist walked through the Ile of

Patmos, when God reuealed vnto him the *Apocalips Iohn. Chap.* 1. The Eunuch of *Candaces* trauailed through the kingdome of *Ethiopia*, and comming from *Ierusalem*, Saint *Phillip* appeared vnto him, who declared the holy Scripture vnto him, baptised him, and instructed him in matters touching faith, as saith Saint *Luke. Acts.* 6. Hee learned more in an houre, being farre from his countrey, then in all his life time continuing at home. And I may truely saye asmuch. For so long as I conuersed at home in my country, I neuer knewe ought else sauing a company of traditions and humane inuentions, which at the day of iudgement would haue cast mee into despaire and perdition: but so soone as I conueyed my selfe to the Gospell, vnder the winges of grace, farre from my familiars, I learned more in a day, then in all my life time before. For that, as Saint *Augustine* saith, *The greatest knowledge is, to learne how to be saued.* These are the true meanes to know the truth, *videlicet*, to be drawne from Popery, from Cardinals, Patriarkes, Bishops, Abbots, Priors, and all their familiarities, as depraued people and vnworthy the person of a true Christian. So much doth Christ Iesus himselfe teach vs, when he forbare to haue to doe with temporall ritches and dignityes, but conueyed himselfe into solitarye places farre from his greatest friendes. And Saint *Mathew* in his *4. Chapter.* saith, *Hee was accompanyed with the holy Ghost, in going from the cittie to the desart.* Thereby noting vnto vs, that it is the holy Ghost that retyreth vs from citties, from ambitions and other dignities: and contrariwise, it is the diuell that enticeth vs and leadeth vs to the citties and Papisticall dignities, and such like worldly affaires. The selfe same Euangelist reciteth that the diuell did accompany Iesus Christ when he went into the cittye, to the ende to trye if hee coulde cause him to fall from the pinnacle of the Temple: because his office is to procure mens fall, through prosperities, greatnesse, and ambitions, to the ende to burye them in eternall perdition. This dooth the Scripture make knowne vnto vs, when it teacheth that the children of *Israll* left the *Mount Sinai*, and came to the Toumbes and Sepulchers of desire and

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concupiſence. By the *Mount Sinai*, let vs vnderſtand the grace of God: by theſe Iewes, thoſe that forſake the high Mount, and giue themſelues to the lawe, which giue commodities for a ſhort life, but not able to giue vs a neuerfading glory. For he that hath no hope in graee, commonly with his workes commeth to deſpaire, fearing them to be vnſufficient to ſaue him; as in truth they are. Therefore, being contemplatiue vpon the earth, we are to conuerſe in the heauens: being deade to the worlde, yet liuing in Ieſus Chriſt, wee muſt ſaye with the Apoſtle Saint *Paul*, *I liue and liue not, but Chriſt liueth in mee.* Hence it comes that *Ieremie*, the light of the *Iſraelites*, ſaid, Ier. 9. 2. *Oh that I had in the wilderneſſe, a cottage of waifaring men that I might forſake my people.* And this ſpake the Prophet, in declaring his will, and giuing vs to vnderſtand, that it behoueth vs to renounce all ambitious glory, and to embrace Ieſus Chriſt feruently; who will be the true peace in this worlde, a guerdon and crowne in the other, with a happy contentment of felicity, to all beleeuers in the trueth of his promiſes, hoping in his bounty and power, liuing according to the equity and righteouſneſſe of his lawe, which is a ſweete ſhower comming from his no leſſe admirable then eternall holineſſe and iuſtice. Fynally, if any one be deſirous to knowe what my parents were, and the publick charges which I haue exerciſed among the Papiſts before my conuerſion, I will briefely ſatisfie them; not to boaſt or bragge thereof, but to the ende to beate downe euery ſlaunder, that may ariſe, whereunto the faithfull are moſt ſubiect. My father was called *Melchior Roman*, a *Fidalgo*, that is to ſaye, a Gentleman: and the mother of my father, *Ferrer*, of the villages of *Fragne* and *Caſpe* in the kingdome of *Arragon*. My mother was called *Iſabell Roman*, of the *Baylies* of *Arragon*, ſufficiently renouned and knowne. For from thoſe, are iſſued *Saint Roman* a Martyr and ſouldier, a Cardinall named *Roman*, and *S. Vincent Ferrer*, whoſe bodie is againe ſuperſtitiouſly worſhipped in *Brittain*. *S. Roman*, Biſhoppe of *Balbaſtre*, where he is worſhipped with idolatry. Such canonizatiõs do ſufficiently expreſſe my race, and therefore I thinke it need-

lesse to speake any more in that behalfe. As for my charge, accompanying the Inquisitour *Xamora*, I saw at *Saragousse* a vertuous personage burned for complaining of religion: who as well by his pregnant arguments and doctrine, as his constancy of martyrdome, perswaded me to forsake the errours of Papistrie. This occasion transported me into Fraunce: and beeing arriued in the prouince of *Thoulouse*, I was very kindly receiued into the Couent of *Agen*: and afterward, a Chapter being held in an Ile in *Dodon*, *Peter Capdeuile* beeing Prouinciall President there, I was by the consent of them all, elected Proctor prouinciall to go to *Rome*, as appeareth by a Letter beginning, *Nos infra signati, &c.* When I came from *Rome* and had finished my affaires there, the Prouinciall made me his visitor and prouinciall vicar, as it may appeare by a Letter, the beginning whereof is, *Nos qui infra, &c.* And in the end (seeing, and well liking my conuersation) they made me Confessor of the Gentlewomen of the little Chappell of *Agen*. But now the Almighty and Father of light be euer praised, for that through the grace of his holye spirit, hee hath opened the eyes of my minde, displayed the corruptions of Papistrie, made knowne vnto me where I should finde the peace of my conscience and truth of my soules saluation. I render vnto his diuine maiestie eternall thanks, aboue all other benefits of his large liberality bestowed vpon me, for this my conuersion, protesting to employ the grace and guifts it hath pleased his omnipotencie to endue me withall, to the glorious praise of his Maiestie, the edification of his Church, there where his word is purely preached, his holy Sacraments sincerely administred, according to the Lords institution. And here I protest vtterly to renounce papistry, the Masse, errors, and other fond superstitions, and am disposed to spend my bloud and life, for the maintenance of Gods word, which teacheth a perfect way to my saluation. And therefore according to my example, I exhort all manner of people, desirous of their saluation, to giue themselues to the vnderstanding of the truth, to contemne the worlde, not to feare aduersitie, to preferre the excellent ioy of eternity, and

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the glory of the celeſtiall kingdome, before all commodities and worldly vanities; with a reuerent feare, that if they deſpiſe the voice and counſell of our Sauiour, hardening themſelues in their wickednesſe, there wil be no more place giuen to them for to repent in: but ſhall contrariwiſe, inſteed of their preſent pleaſures, vanities and ſoone fading paſtimes, endure moſt horrible and fearefull torments in a place of darkneſſe, where there is nothing but weeping and gnaſhing of teeth. Now God, for his grace, giue vs ſome ſparkes of his heauenly knowledge: that thereby knowing the ſhortneſſe, vncertaintie, and calamitie of this preſent life, we may ſeeke to aduance and ſet foorth his glory in the way of righteouſneſſe, which leadeth vs to his kingdome. So be it. Amen.

In die, mandauit Dominus miſericordiam ſuam:
Et nocte, canticum eius. Pſal. 41.
Manus ſupra globum.

O

Dextra tenet cœlum, manus altera ſuſtinet orbem.
Vt me ſancta leuat, ſic grauis iſta premit.
Sidera perlegerem ſemper, diuûmque cohortes,
Me niſi natorum ſollicitaret amor.

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Lux vera. Iohannes. 8.
Illuminat tenebras meas. Pſal. 29.
Splendor eius. Abacuck. 5.

Deti depende mi Ser, de tu luz mi reſplendor,
mi valor de tu valor.
Of thee dependeth my being, of thy light my brightneſſe, my valour of thy valour.

MELCHIOR ROMAN.

A Christian declaration, made viua voce, in the reformed Churches of *Tours* and *Fraisneau*, *the 17. and 24. dayes of September (being Sondayes) by Maister* Iohn Norman, *sometimes ordinary* Preacher at *Mastas*, and Sub-prior of Marestay. 1600.

Come out of Babylon *my people; to the end, yee be not partakers of her sinnes. Apoc. 18.*

IT is ordinarily seene, that hee who enterpriseth to trauell into a farre country or region, and being still vrged with a continuall desire to make a speedie returne into his owne natiue countrey, feareth not eftsoons to trauell in the night time. But in the end, continuing his iourney, and chauncing to light vpon two seuerall pathes, not knowing which of them to take, I referre to your iudgement in what great perplexitie he is detained. But if (by some diuine assistance) he meete with any that can and dooth set him againe into the right way, you shall straight way see him leape for ioy, acknowledging himselfe vnspeakeably bound vnto him, who hath beene the cause and meane of that so great a benefit: euen so my soule hauing taken her beginning from the celestiall countrey, being placed in this exile like a stranger, and marching with her prison (the body) in this world (a world, say I, couered with thick fogs of death, a world of misery, where there is no order, but a perpetuall horror) and againe, shee finding two diuers wayes diuersly leading (the one broad, the other narrowe) hath rather followed that which conducted to perdition, forsaking the true path, which was to be traced for the attaining heauen, the place of her first being. But in the end, the spirit of God, (darting one of the beames of his holy inspirations on my

Psalm. 19. Hebr. 11.

Iob. 10. Math. 7. Luke. 13.

poore ſoule, and taking off the vaile that couered her eyes) hath brought her to the light of an holy knowledge of the way of ſaluation. O admirable bounty of our God! I remember the Parable our Sauiour vſed in the Goſpell, ſaying: *What man of you, hauing a hundred ſheepe, if hee loſe one of them dooth not leaue 99. in the wildernesſe, and goe after that which is loſt, vntill hee doe finde it? and when hee hath found it, hee layeth it on his ſhoulders with ioy: and when hee commeth home, hee calleth together his friends and neighbours, ſaying vnto them; Reioyce with mee: for I haue found the ſheepe which was loſt.* Euen ſo (O God) my ſoule hauing too long gone aſtraye, loe now with diligence thou haſt ſought after her, to ioyne her to the flocke of thy poore faithfull, in ſuch ſorte, that for ſo great a benefit of my conuerſion, as it is one of the excellenteſt which it hath pleaſed GOD to beſtowe vpon mee: ſo willingly I confeſſe and acknowledge my ſelfe vnable to render him condigne thankes, for ſo great a good. Alas, what would it haue auailed mee, that the welbeloued ſonne of GOD, Ieſus Chriſt (embracing the godly vertue of humilitie, hauing taken vpon him an humane body) vouchſafed to goe vnder the forme of a ſeruant, & (the iuſt, for the vniuſt) endured the ignominious death of the croſſe, for the reconciliation of man, to God his Father? And what would it haue profited me (ſay I) ſecluded from ſo great a good turne, wallowing in ſpirituall fornication, in that vnchaſte *Babell*, not acquainted with the pure trueth of the Goſpell? And ſeeing that, with greater facilitie, I could not attaine to the excellent riches of Gods grace, but through faith, how had it beene poſſible for me to attaine thereunto? ſince I had but an ideall and imaginarie faith, in ſteade of a faith able to apprehend the true foundation, which is Ieſus Chriſt; vppon whome the faithfull are to ſet the building of their ſaluation.

Luk. 15. Math. 28.

Math. 10. Philip. 2.

Loe nowe (thankes bee to GOD) you ſee mee vnmaſked, from the fraudulent embracements of the ſtrumpet *Babell*, which is the Nurſerye of all impietye. Beholde,

I am

I am loose from the dangerous labyrinth of papistical errours: errours (say I) so abhominable, that there is none (hauing neuer so little feeling of faith) but detesteth and abhorreth them. I will deduce some of them vnto you. First see how shamelesse-ly the Papisticall Priests dare vse the tearmes of speech; *Qui creauit me, dedit mihi creare se*, he that created me, gaue me power to create him: and, *qui creauit me sine me, creatur mediante me*: he that created me without me, is created by my meanes. Is not this a manyfest ouerthrowing of the doctrine touching the truth of the humaine nature of our Sauiour Iesus Christ? who hath one body and one soule; & not two bodies, as their wordes inferre. For, by this their reconing, Iesus Christ shall haue one body framed in the wombe of the holy virgine: and another which the creator createth by the Priest; and so consequently two bodies: for, to create, is to giue the first being to a thing, & to make it of nothing. Moreouer, by their dayly sacrificing for the quicke and the deade, they seeme directly to inferre, that the sacrifice, once made vpon the crosse by Christ Iesus (the Soueraine and eternall high priest) is insufficient: and consequently, that through one onely oblation of his body, he hath not consecrated for euer them that are sanctified; contrary to the doctrine of the Apostle *Hebr.* 7. 27. and 10. 10. 14. Let vs go further. Is it not a taking from Christ so excellent titles of honour, *viz.* of intercessor and Mediator, when and so often as they haue recourse, and addresse their vowes and petitions, now to Saint *Antony*, then to Saint *Apolline*, Saint *Barbara*, Saint *Catherine* and others? When we pray, our chiefest request is, that God would giue vs life euerlasting (the butte and scope whereunto we all ought to aspire) to gether with those things that are necessarie for the leading of vs thereunto, as are the graces of our God and the sanctitie of life, according to that which Saint *Augustine* teacheth vs. It is God alone, who maketh happy: it is he alone, that giueth grace: it is hee onely that sanctifieth vs, in this mortall life: by meanes whereof, in vaine do they implore the aide of Saintes; seeing that it is not in their dispensation and disposition. Againe, Christ commandeth

Gabriel Biel hac verba Barnardi refensset, lect. 4. in expos canonis missæ.

Scholemens speeches.

Sacrificing for quick and dead.

Prayer to Saints.

August. ad Probam de orand. Deum.

deth vs to aske, and we ſhall receiue: to ſeeke, and we ſhall finde: to knocke, and it ſhall be opened vnto vs: the like promiſe is in Saint *Iohn*, if wee aske in his name. Alas: is it to be thought that God will refuſe vs: ſince he hath ſo loued the worlde, that he hath giuen vs his owne onely ſonne, and althings with him? Moreouer, if the Saints haue beene recompenſed ſufficiently, and (to vſe the Papiſticall tearme, *merit*) more then they haue merited (as it is written; To you ſhall be giuen into your boſomes good meaſure, preſſed downe, heaped vp, and ſuch as ſhall runne ouer: Likewiſe, to thoſe that ſhall haue forſaken father and mother, brethren and ſiſters, or any temporall goods for Chriſt ſake, he promiſeth to giue them a hundred fold aſmuch: Saint *Auguſt. Serm. 6. ad fratres in eremo*; Almighty God dooth alwaies with iuſtice ſhew mercy to the iuſt and vniuſt, to the happy and to the damned: for that he yieldeth glory to thoſe that are happy; and yet they deſerue it not (for all the good workes they haue done, be they neuer ſo many) and puniſheth the wicked; and yet they deſerue more puniſhments, in regard of their offences committed) how can they then yet merit? for that they are *in termino*, at the end, *non in via*, not in the way, and runne no more the race: for they haue carried away the price, and enioy the crowne of Iuſtice. *Ergo, &c.*

Luke. 11. Math. 7. Iohn. 16.

Rom. 8. 18.

Luke. 6. Math. 7. Math. 19.

I. Cor. 9.

I will not here ſpeake of their idolatry, namely when they thinke that a croſſe of ſtone or wood, after they haue ſaluted it, may pardō their offences; as they chante in their hymnes (*O Crux aue, ſpes, vnica, hoc paſſionis tempore, auge piis iuſtitiam, reiſque dona veniam.* Haile Croſſe, the onely hope in this time of paſſion, encreaſe iuſtice to the godly, and giue mercy to the guilty; attributing) ſo exceedingly are they tyed in their ſuperſtitions to a thing without life, that which belongeth to one onely Ieſus Chriſt: as alſo they forge in their vnderſtanding, that by their workes they may, meritoryouſly gaine Paradice; euen in ſuch manner, as though GOD were highly bound vnto them. Alas what is he ſo blinde of vnderſtanding, that ſeeth not how abſurdly they deceiue themſelues, doing great iniury to Chriſt, and endeauouring to leſſen his *merites*? We knowe, by the teſtimonie of holy writ, that GOD, in the beginning of the world, creating man after his owne image, endowed him with free-will, forbidding him to eate of the fruite of

I. Cor. 9.

Worſhiping the Croſſe.

Mens merits.

Genes.3. knowledge of good and euill: but hee beeing too credulous to the Serpentes perſwaſions, and tranſgreſſing that commaundement, was depriued of ſo greate a benefite: in ſuch ſorte, that *homo cum in honore eſſet, non intellexit*: when man was in honour, hee vnderſtoode it not, hee was compared to horſe and Mule, and became like vnto them.

Pſal.49.

1.Cor.15. Now, for that wee all came from the race of *Adam*, this curſe is deriued to all his poſteritye: for all men are vnprofitable,

Pſal.14. there is not one that dooth good, no not one. Seeing then man by nature is wicked, and that of himſelfe hee cannot comprehende what the ſpirite and will of God is, and if hee ſhoulde know it, yet hee woulde not: and if hee woulde, yet hee coulde

Eccleſ.7.

1.Cor.2. not doe it (for it is GOD alone, that worketh in vs a will, and a performanc eaccording to his good pleaſure; ſo that of our ſelues wee are not able to thinke any good thing, all our capacitye depending of our Creator) wee muſt thereby acknowledge that our godlye workes are not meritorious, ſeeing it is the actuall motion of the holy Ghoſt that hath induced vs to doe well. Againe,

2.Cor.3 if the graces of GOD might be purchaſed by mans merits (as it muſt needes bee, if they were iuſtifyed by them) Ieſus Chriſt had then dyed in vaine: and it had not beene needefull that he ſhould haue opened vnto vs the gate of life, if by our owne free will we could haue purchaſed it.

What ſhall then become of their *meritum de condigno*? If it bee a queſtion, to compare and equall good workes done by grace with eternall felicitye, they are not onely, I will not ſay worthie, but not approaching to the leaſt parcell of the ſame. Let the Chriſtian endure all the afflictions that euer may be inuented, yet neuertheleſſe (as ſaith S. *Paule*) the anguiſhes and tribulations of

Rom.8. this world cannot counterpoiſe that future glorye which ſhall be reuealed in vs.

Likewiſe, though a man were the ritcheſt in all the worlde, and did diſtribute all his goods to the poore, or did any other godly worke, yet (as ſaith *Eſaie*) all our righteouſneſſe are as fil-

Eſay.64. thy clouts. And, if wee ſhoulde haue accompliſhed all that which

Luke.17. is commaunded vs, yet are we neuertheleſſe but vnprofitable ſeruantes.

I will,

I will, with ſilence, paſſe ouer how they ſaid; the holy Scripture is not ſufficient to ſaluation; beeing ſo audatious as to be lie the worde of God, which telleth vs that *euery Scripture, diuinely inſpired, is ſufficient to make perfect the man of God*: how they depraue the Sacraments, by their filthye inuentions: how they annoynt their belles, with Oyle and Creame (as they call it) with the aſſiſtance of God fathers and God mothers, impoſing names vpon them: how this Antichriſt that weareth the three Crownes, with others of the like ſtampe, doe challenge to themſelues the power and authoritye of Ieſus Chriſt, both in heauen and earth; though to none other but onely vnto Chriſt it dooth appertaine and belong, as beeing giuen vnto him of God the Father.

Scriptures inſufficient.

2. Tim. 3. 16, 17.

Sacraments depraued.

Popes triple Crowne.

To bee ſhorte, I will omitte verye many ſuperſtitions and hereſies, that haue cauſed mee to flye from this pretended Catholick Church; to ſettle my ſelfe with all manner of humilitye in the Church reformed (by Gods grace) in this kingdome. I make no doubt, but there are many (the verye inſtruments of Sathan,) who enuying my holye reſolution and ſaluation, will drawe out of hell a ſea of ſlaunders; intending thereby the decaye of my good fame, and to bring mee into an euill opinion of the faythfull. I knowe, they will endeauoure to ſpotte my coate of innocencye with a thouſand lyes: but time, that reuealeth all things, ſhall ſhewe the contrarye.

One thing comforteth mee: which is, that if our head Ieſus Chriſt hath receiued many opprobious ſpeeches, the faithfull who are his ſelected members, ſhould not deſire to bee exempt from the ſame, ſeeing it is the meane to attayne to heauen? Let them ſay what they will, let them do what they can, neither promiſes, nor threats, neither iniuries, nor perſecutions, nor the ſword, can (through Gods grace) withdraw me from my holy reſolution; which is to embrace the true and liuely faith of the reformed Churches: aſſuring my ſelfe, that GOD (who hath euer care of his poore faithfull) will be a ſufficient buckler to defend me againſt all their aſſaults. It remaineth now, that with all humilitie I do beſeech the congregation of the faithful to receiue

me into their number: with whom I desire to finish the residue of my dayes; to the end, with them, I may freely serue my God, and walke according to the sincerity of his Gospell. Amen.

So Signed, IOHN NORMAN.

We, the Ministers and Elders of the Church of *Tours*, do certifie vnder our hands, that the said *Norman* hath made and signed his Christian profession and abiuration of Papisticall religion; all the people being assembled at the said Church of *Tours*, the 17. of *September* beeing Sonday, with praises and thanksgiuing of all the faithfull. 1600. So signed, *B. Rousseau*, Minister, *L'homme Martin. P. Mercier, Doucet. D. Mercier*, Elders, for all the rest.

And the 24. day following of the same moneth, the saide *Norman* being in a place at *Fraisneau*, in the presence of all the congregation, hath againe made the abouesaid declaration, with promise to continue in the true profession and holinesse of a Christian life. So signed, *B. Rousseau*, Minister. *L'homme, I. Bazin, Mesgrier. Bourrand*, all Elders.

A Christian declaration, made by Father Abraham, *sometimes Prior of* Carmes, *in the towne of Arles*, publiquely in the reformed Church of *Vzez*.

THAT great and excellent Philosopher, who, in respect of those vertues wherewith the heauens adorned him, was surnamed the Diuine (*viz. Plato*) gaue thanks to God for three things; for that he was borne a man, and not a beast: a Grecian, and not a Barbarian: but aboue all, for that he had receiued the benefit of life in the time of *Socrates*, from whose mouth he had learned

many

many goodly and vertuous instructions.

If this Heathenish Philosopher hath esteemed it (and that by good reason) for a happy benefit, to be borne in the *Olympiades* of *Socrates*, of whome he might learne certaine humaine sciences, but not the knowledge of his saluation: alas, with what a strict bond are we bound to praise and glorifie the name of our blessed Saviour, who hath caused vs to be borne in this age, which is dyed red in the bloud of so many faithfull witnesses of his veritie, and also by the brightnesse of his gospell shining through the clouds and mistes that are thickned by the malice of Sathan, intending to hide from me the sweet sunne of iustice and knowledge of truth.

But among all those that are bound to this dutie of giuing of thanks, I doe acknowledge and confesse my selfe (this day) the greatest debter: and do place among all the benefits receiued from Gods hand, this of my conuersion and entrance into his Church, to be the first and chiefest. Without which (alas) what could haue profited me all the fauour receiued from his sacred hand, but onlye to haue turned to my condemnation, ruine and confusion? What would it haue auailed mee to haue beene stamped in the stampe of Gods face, if I bare the marke and character of the beast? What good had it beene for mine eyes to haue beene lightned with this corporall light, if my soule had beene enclosed in the darkenesse of infidelitie? What health had it beene for me to haue breathed in an ayre agreeable to my body, which being infected with such impieties, had beene contagious to my soule? What honour to beare the name of a Doctor, and to teach a lye? to destroy in stead of instructing? to ruinate and bring to decaye that which I should haue built and repayred?

The Lord therefore be praised, who hath vnmasked my eyes, and caused me to see the light of his Gospell, wherein my sight hath beene so long dazeled and blinded.

Blessed be that happy day, wherein this good God hath caused to appeare the effects of his eternall election in mee, and hath acknowledged mee for his adopted childe and lawfull heyre of that great and eternall kingdome, which his sonne Iesus Christ hath purchased for his elect, through the merite of his perfect obedience.

Beholde me now come into the house of God betweene the armes, and in the bosome of Christ his espouse, as farre from impieties and sacriledges of that shameleſſe *Babell*, as the trueth from falsehood, and light from darkeneſſe.

Beholde, now I am come into the sweete libertie of my conſcience, which hath so often summoned mee to leaue and depart from the Seminarie abuses of papistrie: from those horrible sinkes and vautes of impietie, where the Lordes holy name is so villaynously prophaned, and the honour of the eternall (who is infinitely iealous of his glorye) shamefully prostituted to idols and marmosets: where the bloud of Christ serueth for a traffique: where his onely sacrifice, which is the expiation of our offences, is held incapable and insufficient to blot them out and deface them: where mans merites goe cheeke by ioule with those of Iesus Christs: where the sonne of God, our Redeemer; is robbed of his greateſt and most worthy titles of office: where coadiutors are giuen him for intercession and Sacrificing: where the pastorall staffe is taken out of his hands, wherewith hee ruleth and gouerneth his flocke: where the Empire of the world, and conduct of his Church is shared in halfe with him: where the sonne of perdition, that damnable Antichrist, will forsooth haue a part with the Lorde (whose Lieutenant hee calleth himselfe in his house, in his kingdome and Empire, which is his Church.

Mans merits.

Prayer to Saints.

O blaſphemie, O abhomination! whose defence I haue too long (but in vaine) obstinately taken in hand: for the maintenance whereof, I haue often employed my tongue in the good townes of this kingdome, and namely in this wherein I now am. But if it shall pleaſe God to sanctifie my wish, and blesse my labours; whereas heretofore I haue vsed my vocall instrument, as a pipe, for the furthering of lyes and fallacies of Satan, I will now vse it as a neuer-wearied trumpet for the publishing the truth of the Goſpell, to proclaime the Lordes will in all places where his voyce shall call me. And by meanes of his good grace, neither feare, nor hope, promises nor threates shall make me to departe from this holy resolution and protestation, which I now make, *viz.* to liue and dye in the faith and religious beliefe of the reformed Churches of this kingdome.

I know

I knowe very well that I muſt walke vpon thornes, and fight with great difficulties which will take holde on me, to ſtoppe this my happy courſe. I know that the enimies of my ſaluation, being growne deſperate at this my conuerſion, will frame a world of ſclaunders, thereby to make me odious to Gods true Church, and to make my profeſſion ſuſpected. Yea, it may ſo come to paſſe, that the diuell will euen make vſe of ſome that ſaye they are my friends; thereby to ſhake and cracke my conſtancie, through vaine promiſes: but, whatſoeuer they do, they ſhal preuaile nothing. For there are two points, that fortifie me againſt their furious aſſaults. The one is, that ſlaunder doth ſufficiently ſhew it ſelfe to be a lye; ſo that being oppoſed to innocencie, it melteth away like ſnowe before the ſun. The other is, that ſeeing I am in gods owne houſe, which is an vnconquerable citty; a fortreſſe that is out of danger for ſhaking, vndermining, or ſcaling, I neede not feare their force or ſurpriſe: being aſſured that the Lord will breake their vnrighteous deſignements, and make their attempts as vayne as the rebellious waues, that beate them ſelues againſt the foote of a greate rock; which do make a huge noyſe and rage in vaine: yea the ende of their furious menaces ſhall be naught elſe but froth.

God, through his infinite bounty and mercy, ſtrengthen me, and finiſh the worke which he hath begunne in me, giuing me grace to liue and dye in his houſe and in his Church, *Amen*, *Amen*. *Amen*.

Whereunto, all the people there aſſembled, with one voyce, and the greateſt part weeping for ioy, anſwered alowde, *Amen*.

The ninth of Ianuary, 1600.

The

The Conuerſion of Maiſter *Anthonie* Gineſtet, *borne at Lautreck, in Albigeois, ſometimes a confeſſor, and religious Prieſt of the pretended order of Saint Francis, according to his proteſtation made the 22. of October, 1600. in the Church of Bragerak: together with that of Signeur Lewis of Caranſie, borne in the towne of* Angouleſme, heretofore a Prieſt, as may appeare by their Letters.

Adorning of Alters & Ghurches.

LET the Paſtiſtes glory in the magnificence of their Churches, artificially buiſt with curious ſtones, brought from ſtrange places: Let them bragge of the building of their Altars proudly adorned: Let them triumphe in their vaults guilded, and no leſſe azured: Let them exalt their ecchoing muſick, the picturing and ſculpture of their images: let them wonder at the greatneſſe of the ſundry orders of their ſacrifices, glittering in cloth of golde, ſilke, ſcarlet, & hung about with precious ſtones in ſtately pomp: As for vs (illuminated with the ſacred light of the diuine trueth) we eſteeme all this, and the like brauerie, as a thing of naught, a periſhable vanity, vnworthy of true religion, vncapable of leading to ſaluation; in ſuch ſort, that thoſe who are buſied, or rather abuſed by ſuch worldly inticements, do leaue (behind) the principle of piety, and ſpirituall worſhippe. And (to iudge truely) thoſe who are dazeled with ſuch an appearance, doe onely feede their outward ſenſe; not at all vnderſtanding the ritch ornaments or rather celeſtiall enrichments of the citty of the liuing God. For, the wiſedome of the children of this world is abhominable folly before the Soueraigne onely wiſe God. That which man (ſeely creature) doth vndiſcreetly admire, is ougly and execrable before the eyes of the eternall: and that which the foole (iwolne in ignorance) contemneth, is certainely great and admirable. The faithfull hereof haue dayly experience, to their vnſpeakeable comfort. And with them, wee (thrice happy at this preſent) doe enioy full matter of ſolace and gratious delectations; hauing our eyes cleared

red with the beams of the eternal sonne of iustice, so that we may contemplate in the house of God (through this influence of supreame grace, or at least the illumination of the celestiall light) the most sweet felicities of his face, the word of life, the excellence of the Sacraments, the efficacie of the exercises of piety, the perfections of a liuely faith, the vertues of the holy ghost, and other infinite blessings, inspired from heauen into the elect in the mistiall society of the body of Christ: which are as crystalline mirrours, conteyning a quickning brightnesse of the bounty, fauour, beatitude, eternity, power, mercy, wisdome and heauenly life, in steed of the horrour of darknesse, of hellish torments, of the terrors of the second death, wherinto the error of humane inuentions do throwe vs headlong, with a perpetuall despayre. Now as the Apostle 2. *Corin.* 3. prophecieth of the issue of the children of Israell, saying: *Vntill this day the vaile did couer their harts, when Moses was read vnto them; but when they shall be conuerted to the Lorde, the vaile shall be taken away*: euen so all we, who do behold, as it were in a glasse (which is the Gospell of grace) the glory of the Lord plainly, be transformed into the selfe same image, from glory into glory, through the effectuall aide of the holy Ghost. And our earnest desire is, that those who are floting, and as it were, bandied too & fro with sundry opinions of the vaine and not true Philosophy, would meditate hereupon, that they would ascend into the mount *Sion*, that they would taste of her fauorous fruite of life, and would drinke of the delicious waters of her fountaines of immortality; forsaking the venomous Cisterns of the desert of the world: a desert not of sinne, but a desert of iustice: a desert not of transitory goods, but a desert of wholesome graces. To this effect, wee from the bottome of our hearts, make our humble petitions to the most high; the inward compassions of our soules, making our eyes melt into fountaines, & our better partes yielding forth vnspeakable dolors, considering (in this Theatre of the worlde) that the greatest multitude, by the violent stormes of seduction, be enticed and rauished, to be trayned and finally to be thrown headlong into perdition. But O father of light, seeing it is thy good pleasure alwaies rather to vse mercy then iustice, to be gratious in shewing fauour & not furye, stretch forth thy hand, draw thē vnto thee,

teach them, ſith it is thy will that all may come to the knowledge of ſaluation, Imprint in their mindes a deſire to ſound the depth of thy holy Scriptures. Let the diſcretion of thy alſearching ſpirit guide them, to gather in theſe gardens the flowers of that Soueraigne good, the foode of their ſoules, the fit and effectuall hearbs for the phyſicke of their ſpirituall infirmities, the plantes that are a Soueraigne Antidote againſt death, the Sacrament of eternitie, the certaine pledge of felicity: Let them touch no more the tree of knowing good and euill; although his outwarde beautye doth cloake his inward poyſon. And as thy ſacred word, diuinely inſpired, ſhall be an aſſured guide to all people deſirous to reiect an vntruth (beeing the Organe of perdition) for to receiue the Euangelicall trueth (the power of God for the ſaluation of all beleeuers) manifeſting in her brightneſſe, the ſplendour of thy incorruptible heritage: by the ſelfe ſame reaſon let it make knowne vnto thē, that there is eſſentiall conformitie between the doctrine of the Church reformed and thy true church: & a ſubſtantial diſcord betweene thine and that which is announced by the Roman Biſhoppe or his adherents: and, conſequently, that this leadeth to damnation, and the other to permanent happyneſſe. And certainely, as the glorye of our Sauiour is vnſeparably conioyned with the ſaluation of his elected and choſen creatures, honouring and crowning with ineſtimable benefits thoſe that honour him: So likewiſe, that is the true and ſincere Religion openning the way to ſaluation, which addreſſeth all her documents and exerciſes purely and ſimply to the glory of the almighty: and contrarywiſe, that religion is falſe and ruinous, which ſeeketh the glory of creatures; honoring them with that which onely belongeth to the liuing God, who giues not his glory to any other. By this rule, the knowledge of the wiſe on earth is condemned and accuſed of vanitye, *Rom.* 1.21.25. *for that, hauing knowne God, they haue not glorified him as God, and haue not yeelded him due thankes, but are becomē vaine in their diſcourſes, and their heart (voyde of vnderſtanding) hath beene filled with darkneſſe, and tearming themſelues wiſe are becomē fooles, and haue changed the glory of God immortall, into the likeneſſe and image of man. By reaſon whereof, they haue beene giuen vp to*

their

their owne hearts luſtes, to filthineſſe and the defiling of their owne bodyes, as hauing changed the truth of God into falſhood, worſhipped and ſerued the creature, and haue forſaken the Creator, who is bleſſed and praiſed both now and for euer. Amen.

By this rule and generall *Maxime*, our Sauiour in Saint *Iohn. Chap. 5. verſ. 39.* and after, confirmes the will of his act (whereof ſee *verſ. 16. 17. 30.* againſt the deceipts and fallacies of the Iewes: *Search the Scriptures diligently: for in them yee thinke to haue eternall life, and they are they which teſtifie of me. But yee will not come to mee, that yee may haue life. I ſeeke not glory of men. I am come in my fathers name, and yee receiue me not: if another ſhall come in his owne name, him will yee receiue. How can yee beleeue, which receiue honour one of another, and ſeeke not the honour that commeth from God alone?* And againe, in the *12. Chap. verſ. 43. They haue loued the glory of men more then the praiſe of God.* By this rule, the Apoſtle (*Gal. 1. verſ. 10.*) proueth, that his preaching came downe from heauen, to the confuſion of vaine diſcourſes and falſe Apoſtles; *Doe I preach mans doctrine, or Gods? For if I ſhoulde yet pleaſe men, I were not the ſeruant of Chriſt.* To bee ſhort, this principle is ſo cleere, ſo true, ſo authoriſed, that it needeth not any more witneſſes out of the Scriptures: it being more cleare and tranſparent then the Noone-day, that the true and perfect religion is marked and knowne by this, that ſhee ſeeketh abſolutely the glory of the creator of heauen and earth, and that religion is falſe and abhominable that doth the contrary. And that the religion reformed is of the firſt degree, and that of the Roman Church of the ſecond, the conference enſuing doth briefely ſet down. And to tell the truth, who is ſo blind that ſeeth not that the true Chriſtians doe profeſſe, that (firſt) one onely God muſt bee called vpon: Secondly, that from him alone all maner of ſaluation and deliuerance muſt be expected: Thirdly, that his mercy defaceth all our ſinnes: Fourthly, that the ſacrifice of the vndefiled Lambe, offered vpon the croſſe, taketh away condemnation. Fiftly, that his iuſtice redeemeth vs from the ſecond death, and his reſurrection leadeth his Saintes into the right waye of eternall life: Sixtly, that his moſt bleſſed worde contayneth all manner of ſecrets neceſſarye for our welfare and happyneſſe: Seauenthlye, that workes cannot merrite euerlaſting felicitye:

Eighthly, that the most righteous and perfectest men cannot produce workes of supererogation; as if it were in their power, not onely to accomplish all iustice commaunded, but also more than is required: Ninthly, that God must be worshipped in spirite and truth: Tenthly, that the glorious body of Christ sits at the right hand of his Father. Briefly, all those that stedfastly beleeeue this doctrine, do they not rightly attribute all glory to his Soueraigne maiestie? And contrariwise, the Papists dishonour him: who first call vpon Angels, Saints, and Ladies: Secondly, they hope from them succours and helpe in their perils and necessities: Thirdly, they promise to themselues remission of sinnes through the indulgences from the Bishop of *Rome*: Fourthly, they mingle the bloud of Martyres with the bloud of Christ, thinking his not sufficient: Fiftly, they trust more in the merits of Saints or mortall creatures, then in the obedience of the sonne of the eternall: Sixtly, they are not contented with the sacred letters of reconciliation; but to supply their want (as they fondly imagine) they adde the vaine sufficiencie of their vnwritten traditions: Seauenthly, they presume of their workes for their iustification before the throane of Gods supreame iustice, and doe further commit many things repugnant to Gods heauenly will: which notwithstanding is the onely rule of righteousnesse: Eightly, they thinke to be more wise than the Master of Masters, when they doe more and aboue his commaundements, in their actions of supererogation: Ninthly, they encline and bowe themselues to the images of Creatures contrary to the lawe, and they serue God after a sensuall and carnall manner, prohibited by his worde; without whose warrant, euery worke is done without faith, and by consequence a most abhominable sinne: Tenthly, they fasten the pretious body of Christ to bread and wine, (subiect after their consecration) to a thousand corruptions and abuses, and altogether farre from his excellencie. We omit heere to speake of ignorant Priests, that are not capeable of their pretended mysteries, and haue yet much lesse the purpose or intention to consecrate: yet for all that, there is nothing so much worshipped of the ignorant people, nor with such horrible Idolatrie, as, the bread and Wine. Wee will not likewise spend time in vnfolding the detestable conuersation of

Prayer to Saints.

Vnwritten Traditions.

Iustification by workes.

Workes of supererogation.

Worshiping of Images.

Transubstantiation.

Of Monkes and Monasteries.

Monkes

Monkes in Monasteries, their whoredomes, impieties, seditions, murders, and bloudshed: we will onely propose one example set downe in his Maiesties letters, yeauen this yeare 1600. at the entreatie of Frier *Lewes Casteh* (borne in the towne of *Condon*, within the prouince of *Gascoigne*, elected Prouinciall and Vicar generall for the Prouince of *Thoulouse*) against the Religious people of Saint *Mary-Port*, and others, &c. I neede not say any more hereof, for it is still fresh in the memory of euery one. So that the religious, who haue but any sparke of a good conscience, yea the learnedst among them, are by such palpable errors of doctrine, and through their scandalous life and manners, stirred vp and prouoked, to forsake this broad way, that leadeth into prison and lamentable captiuitie, and with all the powers of their minde endeauour to seeke and lay hand-fast on the discipline, which is in trueth and sinceritie among those of the reformed religion, and not in apparance onely, as it is in the kingdome of Poperie, without realtie. Oh how it were to be wished, and how exceedingly do we desire, that this house of Popery might be cleansed, purified, and restored to the trueth. It is now shaken, weather-beaten, and fallen into decay: it is nowe filled with corruption and filthinesse, defiled with abuses and vncleanenesse, darkened with the smoake of errour, stuffed with Cob-webbes, and dangerous venome of mans inuentions: But they will not listen hereunto. We be now in the latter dayes: wherein according to the Reuelation, there shall be no faith, no lawe, no godlinesse, no charitie, yea the remnant of the elect themselues shall be seduced, were it possible to ouerthrowe them. Hence it comes, and for many more considerations, most iust and reasonable (which we passe ouer with silence, for breuities sake) that we haue renounced the world (wherein we were daintily fed, well apparelled, acquainted with pleasures, where no carnall delights were wanting, and doe wholy renounce and abandon papisticall errors (namely the intollerable abuses and superstitions of the Masse) to be entertained & taken (especially in these times of the free libertye of conscience vnder the most puisant and famous Monarche, *Henry* the fourth) into the domesticall number of Gods celestial kingdome, embracing the truth of the Church reformed, and partaking of her ex-

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cellent and most wholesome benefits. And we doe heere protest to liue and dye in that saluation and assured hope: to the ende, that hauing fought a good fight in the Church militant, against the world, the diuell, falshood, and sinne (without sparing this mortall life, which the Lorde hath bestowed vpon vs for his honour) we may with three other vertuous and religious personages lately conuerted in this towne, passe with the faithfull into the Church triumphant. *So be it, Amen.*

A Declaration of Father *Edmond* of Beauval, *sometimes a Iesuite, a Doctor of Diuinitie, and Preacher in Bourbon*, publickly by him made, *viua voce*, in the reformed Church of Saint *Amand*, in the said Prouince, the 16. of Iuly. 1600.

Wherein, he briefely giues a reason of the most notable causes, that haue induced him to leaue the Romane Church, and ioyne himselfe to the reformed Churches of this kingdome.

MAN hath in himselfe a continuall sting and desire to become happy, and to seeke a meane for the attaining of the Soueraigne good: albeit many haue missed of the right way, searching after the necessary meane thereunto, in their owne proper abilities, and in that which only consistes in a mortall man. Others there are, who haue sought for it in his proper essence, without any accesse vnto it. But, if there be no other meane to attaine thereunto, then by the proper abilitie of man (pretending the accesse in himselfe) or that the degrees and steps thereunto be not before prepared for vs, wee shall neuer come neare the fruition thereof. Now, forasmuch as man is created to the ende he might haue the possession of that eternall felicity, his Creator would not leaue him destitute of fit and effectuall meanes, whereby to withdraw him from himselfe and from his owne abilities,

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and to giue him recourse to another, by whose good meanes (as by an accessor and Mediator) he might be brought to the enioying and possession of so excellent a good. And this Mediatour is Christ himselfe, our Soueraigne Lorde, the true sonne of God: Who, being made like to man, and hauing taken vpon him humanitie, conioyned to his Diuinitie, hath performed our reconciliation, hath prepared the way, hath offered vp himselfe for a *gate* and *way*, to the end that whosoeuer shall beleeue in him, shall haue life euerlasting; which is the true end and scope of the Soueraigne good. But to make vse of this fit and happy accesse, it is very requisite that we ioyne our selues, and with all our force embrace the Aduocate and Mediator, in such sort as he is giuen vnto vs of his Father; not taking from him any of his offices and dignities. For many Sectaries do chalenge to themselues not onely possession, but also in incorporation in this aduocate and Mediator, and yet neuertheless do rob and despoile him of his due honours and essentiall titles of Aduocate, or Mediator to the Soueraigne good. Now, the faith & doctrine of the pretended Romane Catholick Church ariseth hereof, in that they acknowledge and confesse one Iesus Christ to be their Sauiour: yet, notwithstanding, that which is necessary for such an office they take away, and imagine him to be but a naked Sauiour, and vnfurnished of all honour, although exceeding and vnspeakable honours are giuen vnto him in his annointing from his father, as by that which followeth may plainly appeare. For it must needs be, that a Mediator betweene God and men should bee a Soueraigne and an eternall Sacrificer, as the Apostle (*Heb. 7. 24. 28.*) beareth recorde; because that euery reconciliation requireth satisfaction in the parties that haue offended: and Satisfaction is according to the qualitie of the offence; as also the Sacrifice is by death, in regarde of the deadly & mortall crime. But the Romane Church vnapparreleth Christs sacrifice of eternitie; in affirming that the propertie and vertue of it alone cannot continue to the worlds end, vnlesse it be many times reiterated. And yet in the new Testament we learne, that *Christ entred ence into the Holy place, obtaining eternall redemption for vs*, and that the word of *eternitie*, signifieth his eternall vertue and efficacie in all perfection. Moreouer, it is cleare, that euery sacrifice

Iohn. 14.
Iohn. 5.
Iohn. 5.

Priest reiterateth Christs sacrifice.

Hebr. 9. 12.

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Is respected in regard of the Sacrificer (the sacrificer first, and then the sacrifice) and consequently, that the Sacrificer is preferred before the sacrifice: as we may see, *Genes. 4. 4.* where the holy ghost witnesseth, that the Lord had first respect to *Abel*, and then to his offering. This then being granted, and therewithall considering that (in the Romish Church) the Masse priest is reputed a Sacrificer, and Christ Iesus the sacrifice; it must hereupon needes followe, that the Romish priests (beeing but mortall and sinfull men, and by nature altogether estranged from God) are preferred before him in *whom there is found no guile nor fume*, euen before that *vnspotted Lambe*, the true sonne of God by nature, Iesus Christ. Oh intollerable blasphemy, neuer vsed among the Turks! And to the end none may be ignorant of such a foolish impudencie, note (I pray you) but that which may be seene, when in their Masse they mūble out these words, *Supra quæ propitio ac sereno vultu respicere digneris, & accepta habere, sicuti munera pueri tui iusti Abel.* Wherein there are two propositions: in the first, the Priest becomes a Mediator for the Soueraign Mediator, of whom the father saith, this is my welbeloued sonne in whome I am well pleased: for you must alwaies suppose (as the Church of Rome doth) that the true body of the sonne of God is present in the host, as it vvas in his transfiguration, and in his Baptisme in the *Iordan*.

Popish priest better then Christ.

1. Pet. 2. 22.
1. Pet. 1. 19.

Hebr. 9
1. Iohn. 1.
Math. 3.

Priest a mediator for Christ.

In the second, he compareth Iesus Christ to the sacrifice of *Abell*: By meanes vvhereof (as afore sayd) the Priest shall be more pleasing and acceptable to God, then Christ Iesus himselfe; vvho likewise by this meanes, shall be robbed aswell of his office, as of of his Sacerdotall dignity. What mans eares, that be attentiue to any wholesome doctrine, and stirred vp with the affection of a Christian zeale, can endure and suffer the eccho of so harsh and horrible a speech? What soule is there, which is desirous to aspire and come to her true scope and felicity, through the true and sacred mediator Christ Iesus, that can permit his excellencies and dignities to bee so trampled vnder foote?

Math. 17.

Math. 23.
Deut. 18.
Esai. 11.

The Church of Rome is not content to banniſh Christ out of the sanctuary (whereas the Iewes haue cast him onely out of the Synagogue) but goeth on further, and taketh from him his pastoral robe: vvhich appertayneth and belongeth vnto him alone, as

it may euidently appeare in many places of the holy Scripture; wherein he is promised and recommended for a Doctor and maister, giuing lawes and precepts against which or besides which (as proceeding from a most wise maister) none of his desciples dare thrust themselues in, for their alteration. This *Maxime* (against which the very heathens dare not dispute) declareth sufficiently, that he, who is a meanes for conducting men to the Soueraigne good, must also by his instructions & precepts lay open the waye and assured meanes for the attayning theunto.

The Church of Rome yet notwithstanding vsurpeth and chalengeth to her selfe the Soueraigne authority of iudging such like instructions, & accuseth them of insufficiencie, as not able to shew the way leading to eternall life: which surely is nothing else but an accusing of the author himselfe, Christ Iesus, the sonne of God. Nay shee yet goeth beyond and farre surmounteth the said precepts, as well in the vertue of her word not written, as of her traditions, together with an Iliade of inuentions, rather diabolicall then diuine or humaine. And moreouer shee teacheth doctrine cleane contrary to Gods truth, as may be noted in these few examples; Iesus Christ forbiddeth any of his disciples to desire preheminence ouer the other: The Church of Rome hath a counterpoise, for she constituteth one in authority aboue all the Bishops in the worlde. Christ Iesus wil that his Church take her fume foundation vpon this that *he is Christ, the sonne of the liuing God*; who suffereth not *the gates of hel to preuaile against her*, for that she is grounded vpon a sure rocke, which is Christ: The Church of Rome will build her vpon a rocke which (like vnto man) is subiect to fall away and come to ruine (I meane during the life of S. *Peter*) as may bee seene how the flouds of misbeliefe and riuers of infidelitye haue had greate power ouer her, and brought her flat vppon the ground.

Popes Doctrine.

Math. 24.

Math. 16. 16. 18.

Church not built vpon Peter.

To be short, all the doctrine of our saluation as well in the olde as new Testament, forbiddeth vs to draw or paint any images or statues in matter of religion: yet notwithstanding the Church of Rome obstinately alloweth them, wil haue them, and commaund them. Finally in conferring the one with the other, you may see as it were in a glasse, that *Belial* is no more contrarie to Christ,

Carued Images.

falshood to truth, darknesse to light, vice to vertue, then the doctrine of the Church of Rome to that of the Mediator and accesfor to the Soueraigne good. Behold then Christ Iesus in the Romane Church deuested of his doctorall robe.

Now remaines the third and last dignity of his vnction: that is to say, that he is *King*, hauing all power both in heauen & earth (as it is proued by diuerse places of the holy Scripture; namely in the 49. of *Genes.* in the person of *Iuda* in the 11. of *Esai.* in the 31. of *Ieremy*, *Psal* 2. *Psal.* 110. *Mathew*, 28.) of the which he is likewise dispossessed in the Church of *Rome*. For, whosoeuer saith that he hath both spirituall and temporall power to gouerne the Church *Triumphant* and *Militant*, to doe with them according to his pleasure, he doth surely take vpon him the true doctrination of Christ, who saith, *I giue the water of life, and who so shall drinke thereof, shall neuer haue thirst*: by which speciall passion of *thirst*, he comprehendeth all other (spiritually) by the figure *Synedoche*. This is that which the Apostle expoundeth, and the Euangelist in the *Apocalips*, speaking of Saints who haue washed their robes in the bloud of the Lambe, and doe no more taste of lamentations, sorrowes, or any other kinde of passions or torment. It belongeth therefore onely to the vndefiled Lambe, who giueth the water of life, to make and canonize true Saints. But the Pope, who is the heade of the Church of *Rome*, taketh vppon him authoritye and power to create Saints and canonize them: hee enrouleth, in the booke of heauen, such as hee will: and when it is his good pleasure, hee maketh them to raigne with Christ Iesus in the like title and degree as himselfe: hee vaunteth to haue power ouer Angels to command them: nay which is more, one of his bookes named *Stella Clericorum* dooth affirme that the meanest Priest among them, is greater in dignity then the holy Virgine and all the Angels. How much greater then is the Creator of Priestes, *videlicet.* the Pope? Oh shameleſse vanitye: *Non Sirgius tentaret Orcus, quod audent effrenes monachi.* Againe, euery one may easilye knowe what authoritye he taketh in the Church Militant, excommunicating some, anathematizing others: hee taketh the temporall sworde, hee pulleth downe kinges and Monarches from their thrones, hee seteth his foote vppon their

Iohn. 4. 10.

Apoc. 21.

Pope aboue the Angels.

necks,

necks, and commonly makes them kisse his pantable. I omitte to speake of the excessiue dignities attributed vnto him by his own *Canons, Decrees, Decretals, Clementines* (beeing truely extrauagant from all trueth) as likewise a thousand more points of doctrine issuing out of these three principals; That Christ Iesus is deuested of his office of Sacrificer in the Roman Church, that his office of Doctorship is taken from him, that his gouernment in heauen and earth is vsurped from him. Now, seeing these offices are necessary adiacents to the Soueraigne good, and that the Church of Rome diuorceth them from the Mediator, it must needes be that shee dooth not seeke the Soueraigne good, but rather shuns and flyes from it.

Hence therefore it comes, brethren, that I haue renounced Papistry, and doe purpose carefully and with labour to seeke the right pathes leading to the Soueraigne good, wherewith the Church of Rome is not acquainted. And for this purpose I haue abiured, and doe now abiure all her doctrine, as blasphemous, Apostaticall, superstitious, and as farre from Christianitye, as shee is from the true ende and scope of mans creation; which is, the Soueraigne good.

And finally, aboue all other graces wherewith God of his mercy hath made mee partaker, I yeelde him most humble thanks for these two (which are farre beyond compare of all others) *videlicet*, that he hath shewed vnto me through the light of the holy Ghost the naturall brightnesse of his holy trueth, and that the clearenesse thereof causeth his beames to shine in the Churches of this kingdome, reformed both in faith and doctrine, according to the pureneſse and sincerity of his holy Gospell. The confession of whose faith I will not onely seale with pen and inke vpon paper, but also if need be, against tyrants, with my bloud, vpon this base Territoritye. In which reformed Church I protest to dye and finish my dayes: praying the Lorde Almightie and onely wise, who hath called me to the knowledge of his truth, that he will establish and ratifie this his vocation of me, and make me to feele and perceiue the full effects of his eternal election: & further, that of his mercy he will strengthen and assist me, against all assaultes and temptations that may present themselues before me.

And to conclude, I hartily beseech this Church to make me pertaker of her holy prayers: as I will in like sort be euer mindeful as well to powre forth prayers to the eternall, for her long and prosperous continuance, as also for those that are of the like faith in Iesus Christ. To whome with the father and holy Ghost be giuen all honour and glory both now and for euer. *Amen.*

So Signed, *De Beauvall.*

We the Pastours and Elders of the reformed Church of Saint *Amand L' Alber* in *Bourbonie*, doe certifie that this day being the 16. of *July*. 1600., Master *Edmond de Beauval*, heretofore a Iesuite, hath made a publicke abiuratiou of all the papisticall Idolatries, wherin he had beene nourished and instructed; protesting to liue euer hereafter as the reformed Churches of this kingdome doe require, and according to a solemne promise by him made in an assembly of some Pastours and Elders, aswell of this sayd Church as others hereabout, held at *Elet* in the house of the Lord of the said place, the fourth day of this moneth, and hath signed his confession of the faith of the reformed Churches of this kingdome. In witnesse whereof, we, whose names are here vnder written, haue giuen him this present Testimonie, to the end that he may be knowen in those places where he shall come, for a member of the true Church. Yeouen at S. *Amand*, the day and yeare aboue written.

Signed:

Iamet, *Pastor of the said Church.*
Perrinet, *an Elder.*
Maget, *an Elder.*
Perrimet, *Iudge in the said place.*
Deueras, Limosin.
De Foulenny. Ieneueau.
Danjard Gaillard.

The

The Declaration of *Leonard Theuenot*, heretofore *Prieſt and Curat of the Pariſh of* S. Sauin, *in* the Citie of *Poitiers*, publickly pronounced in *the Church of* Poitiers *aforeſaid, at the end of the* exhortation on Sunday the 26. of Nouemb. 1600.

I Am heere before God the Father, the Sonne, and the Holy-ghoſt, and the elect Angels, and this Chriſtian aſſembly, ſummarily to declare, what I haue beene in time paſt, in what minde I am at this preſent, and wherto by the means of my God, I aſpire in time to come: I am borne and was bred vp vntill this preſent in the Church which is called *Romane*, where I ſucked from the vncleane dugs of the impudent *Babell*, and was one of her fauoured Nurſe-children, euen to the obteyning the marke of the beaſt, to be aduanced to the Prieſt-hood, and ſacrifizing of humane inuention, which I haue vſed for the ſpace of fiue yeares: I was ſoothed vp (and I beleeued it) that I was in *Bethell*, that is to ſay, in the houſe of God, which is the Church, the which, he which hath not for his Mother, cannot haue God for his Father, as S. *Cyprian* and S. *Auguſtin* apoſtolically doe teach. But ſome dayes ſince, that it hath pleaſed God by his holy Spirit, to awaken, and with-drawe my ſoule from the letarge wherewith it was poſſeſſed, working inwardly in me, and there ſtirring vp and executing a great deſire to reade the holy Scriptures, & to conferre of that which concerneth eternall ſaluation, eſpecially with the paſtour of this church. I perceiued and acknowledged that I was in *Bethauen*, that is to ſay, in the houſe of Iniquitie, of corruption, and of abhomination: where the puritie of the worde of God is defiled, the ſinceritie and truth of the Sacraments corrupted, and the holy commandements of God, by mens traditions are brought to nothing; And haue euer ſince continually heard a voyce ſounding in the eares of my conſcience, ſaying vnto me; Depart from *Babilon*, get thee out of the middeſt of her, for feare that continuing in participating in her ſinnes, thou receiue of her puniſhment: Now to obey this

voyce: which the holy ſcriptures teach me, to be of the Spirit of God, I am retired into this place to you, which I acknowledge to be of the ſheepefould of our Lord Ieſus Chriſt, for as you heare his voyce, and will not giue eare to ſtrangers, and mercenaries, and I proteſt, that I do abhorre and deteſt the Romiſh Idolatries and Superſticions, and do renounce the Pope, whom I acknowledge to be the ſonne of perdition, the man of ſinne, deſcribed by ſaint *Paul*, 2. to the *Theſſaloni*. 2. and the papacie; which is the great whore deſcribed in the *Apocalips*: And that I deſire to liue and to dye in the confeſſion and profeſſion of the faith of the reformed churches of this kingdom, foraſmuch as in them, men are content for the feeding of their ſoules, with the Milke which diſtilleth from the pure breſts of the chaſte Spouſe of our Lorde Ieſus Chriſt, to wit, the canonicall writ of the olde and new Teſtament, wherein is not admitted any article of Faith, which is not grounded in the expreſſe text, or by neceſſary conſequence of the holy Scriptures: and this is the true and eſſentiall marke of the Church, to bee a ſound piller and faithfull keeper of the worde of God, which is truth. O father of light, and fountaine of all goodneſſe, to thee I now lift vp my hands, my eyes, and my hart, and beſeech thee in the name of thy Sonne Ieſus Chriſt our Lorde, that thou pardon me my faults, of the time of my youth and ignorance paſt, and I yeelde thee thankes for the knowledge which thou haſt giuen me of thy truth: and I pray thee that thou continue, fortifie, and encreaſe mee therein, and alſo that thou communicate the ſame to thoſe which yet are plonged in the ſinke of Popiſh Idolatrie and Superſtition, to the end, that they ſpeedely forſake the great riuers of *Babilon*, which will turne into a ſea of fire and Brimſtone, to burne eternally thoſe which perſeuer in the ſeruice and the worſhipping of the beaſt, and that they may retire themſelues into *Sion*, vnto the Brookes of *Siloe* which runne gentilly, which are made a fountaine of water ſpringing to life euerlaſting to thoſe which drinke thereof. And you which are hearers and beholders of this my declaration, I beſeech you by the intrailes of the Chriſtian charitie which is in you, that you will ioyne your prayers with mine, to the eternall, to the end that he defend me with conſtancie and perſeuerance in the holye conuerſion and

Pope is Antichriſt.

reſo-

resolution which he hath giuen me, for it is he which worketh in vs the desire and perfection (according to his good pleasure) as he to whome the creation, preseruation, and the conducting of all things doe eternally appertaine. Amen.

Signed: Theuenot.

The copie of a Letter from Mounsieur Clemenceau, Minister of the Church at *Poitiers*: To *Mounsieur* De la Vergne, *chosen in the election of* Poitiers, *being this present at* Paris.

SIR, seeing that you doe me the fauour to make mee partaker of the generall newes which you learne in the place where you are, it is also my dutie to aduertise you frō hence of such matters as are of worthe, as is that of the conuersion of a Curate of one of the parishes in this citty, who on Sonday last made a publicke abiuration of Papistrie, and profession of the Gospell of our Lord Iesus Christ, in the place where wee had assembled our selues, at the end of the preaching, to the great contentment of all honest men which were hearers of his declaration, all which for the most part did shed aboundance of teares for ioy: but if we did reioyce and were comforted, the Papists to the contrary, are greatly troubled and discontent. The good is that this man had caused the bell to be rung to Masse in his Parish, and his Parishioners stayed for him till noone, but they might haue beene there till this time, if they had still stayed for him. Before that time he was in good reputation amongst them, both in reguarde of his seruice, and also in regarde of his life: but now they say the worst of him that they can. He is your countryman, to wit, of *Mont-Morillion*, and it is three yeare ago that he was Curate of the parish of *S. Sauin* in this city, a moneth since, he conferred sixe or seuen times with me, the most secretly that he could, I found that he had a good wit, and a good vnderstanding of the Latin toung,

in

in trauelling, as he reporteth himselfe thereto disposed, he may do good. I send you his declaration, if wee had Printers that were honest men, and liberty to do it in this place, we would haue had it Imprinted: you are in a place where (it may be) that it may be done, and it cannot be but a great edification of the Churches of the Lord. I am of opinion that God will draw fruite there hence for this Church. I will also tell you, that yesterday an honest man came and aduertised me, that an other Curate, of one of the most principall parishes in this citty, had said vnto one of our friends, that his conscience did summon him to doe the like; and that there were aboue fiftie of his profession in this citty of his minde. God giue them the power to performe it, to his glory, and their saluation, as I pray him to preserue vs long in health and prosperity, and humbly kisse your hands, resting euer

Your most humble and affectionate Seruant,

I. Clemenceau.

From Potiers *the 29. of November. 1600.*

A Christian declaration of Sir *Francis Breton* a Monke, of the order of the *Celestins*, publikely *made in the reformed Church of* Vendosme, *on* Sunday the 28. of Ianuarie. 1601.

IF it be so that there is ioye in heauen, in the Church triumphant at the conuersion of a sinner: I no waye doubt of this present company which is heere assembled to heere the worde of the Lord, & to the end to recite his praises: but that this company will likewise reioyce in giuing thankes to God, when they shall vnderstande the benefit and grace which it hath pleased the Lorde to bestow

bestow vpon me to wit, for hauing drawne me out of the darkenesse of ignorance, and calling me to the knowledge of the truth of his holy Gospell, opening the eyes of my vnderstanding, and taking from me the vaile of superstition, wherewith I haue long beene blinded. I now yeeld thankes to God for that he hath not punished me with the law of rigor, as he punished our first parents to wit, *Adam* and *Eue*, and likewise the serpent, who was the author of the offence, for he inflicted vpon the serpent for his punishment that from thenceforth he shoulde creepe vpon his belly, and shoulde neuer haue any other thing to liue of but of the earth. And to the woman for giuing eare vnto him, that shee should loose the priueledge to be companion and equall with her husband, being appointed to be vnder his powre and rule; moreouer that with paine shee should beare her children, as for *Adam* he was banished and cast out of the earthly Paradice, beeing said vnto him that in the sweat of his browes he should eate his bread. But he now no more sheweth himselfe to be the God of vengeance but rather the God of mercy and consolation, whose propertie is to haue pitty & to pardon, which he hath shewed in my behalfe. Well then assuring my selfe of his infallible promisses, promising aswell to giue recompence to those which go to worke in his vinyard at the eleauenth houre of the day, as to those which haue wrought all the day; and also that the sonne of man came to seeke and saue that which was gone astray and lost (of which number I know my selfe to be) I hould my selfe assured of my saluation. And I may iustly say as the children of *Israel* said, being detained in *Egipt* vnder the seruitude of *Pharao*, the eternal, the God of the *Hebrewes*, is come to meete vs, we will trauaile three dayes iorney in the wildernesse, and will sacrifice to the eternall our God, apparantly shewing that so long as they should be in *Egipt*, or vnder the bondage of *Pharao*, they could offer no sacrifice to God that could be acceptable vnto him. As for me I may say the like, not only that I was detayned in *Egipt* (for *Egipt* is by interpretation darknesse) but also vnder the seruitude and captuity of a *Pharao*, and more. For *Pharao* did not exercise his power and cruelty, but in ruling ouer the temporall bodies and goods, But he of whom I intende to speake, will rule both ouer our bodies, e-

uer our ſoules, & our goods, meaning himſelf & cauſing others to call him Gods lieutenant vpon earth and Lord of heauen & earth. Which he ſheweth in effect, when he ſanctifieth and canonizeth ſome, enroling them in the booke of heauen, anathematizing, and excommunicating others being in the Church militant, taking the ſword againſt kings and Monarches, willing to depoſe and bring them to nothing, as it wel appeareth by a Bull, which *Sixtus quintus* made in the yeare 1585. againſt *Henry* the ſecond king of *Nauerre* and now our king. And againſt *Henry* prince of of *Conde*, in confiſcating all their temporall goods preſent and to come. To the end that you may vnderſtand the holines of this Pope *ſixtus quintus* laſt deſeaſed, I can aſſure you, that I being at Rome familiarly, talking with a Monke of the order of Saint *Benit*, priour of his monaſtery, aſking him how they proceeded in the election of the Pope, he anſwered me that there was nothing but bribery, fauours and ambition, reciting vnto mee that it was found to be true, that th'aforeſaid Pope *Sixtus* v. Made a bargen with the deuill, giuing himſelfe vnto him, vpon this condition that he ſhould be Pope ſeuē years. It ſo happened that vpon the end of the ſixth yeare or the beginning of the ſeuenth, a Neuiew of his in Rome, had a quarrell againſt a great Lord which was very yong, and the ſaid yong Lord ſlue the Popes Neuiew. Being apprehended and taken by iuſtice, the Pope commanded him to be put to death, the Iudges of the law anſwered, that he was not yet of age competent according to their lawes, he aſked how much there wāted, they anſwered that there yet wanted one yeer, then ſaid the Pope, go put him to death by and by, I can do all, I giue him one of my yeeres. Incōtinent this being done, behold a vehemēt feuer with a frenſye tooke holde and ſeiſed on the ſaid Pope, & the diuel came & preſented himſelfe vnto him, in the ſhape and forme of a black man, who tooke him by the arme and ſaid vnto him, *Let vs go*: the Pope anſwered he knew him not, but he ſaid, I am the diuell to whome thou gaueſt thy ſelfe to be Pope. Then the Pope ſaid vnto him, there reſteth to me yet one yeere. The diuell anſwered him, thou gaueſt it to the yong man which killed thy neuiew, for to put him to death, and then he departed and dyed in this ſort. And as for his behauiour who now raigneth, I haue ſeene him and conſidered of him, hauing vpon his head a triple crown, where is writē vpon his forehead in precious ſtones the word *Miſtery*. For the reuerence

Sixtus quintus.

The Popes bargaine.

which

which must be borne & done vnto him, whosoeuer wil speak with him, must presently, so soone as he is permitted to enter into his chãber, set him on his knees, & so come vnto him to the end to adore him, & this being done, returne in the same maner vpon his knees. I marked also another thing, which is, that being in the citty of *Boulogne* I saw a great multitude of people going to the Church to adore the body of a woman called the happy *Katherin* of *Boulogne*, I asked them wherefore they did not call her Saint, they answered for that she was not yet canonized nor sanctified by the pope. I asked them where the fault was, they answered me that the fault was in the Monkes, by reason that there must be good store of gold & siluer to do it, shewing thereby that the Pope doth nothing without money, the like is found in the citty of *Auignon*, in the monastery of the *Celestins*, of the body of S. *Peter* of *Luxembourgh*, which is not yet sanctified nor canonized for want of mony. I haue marked moreouer, that in sundry Churches of *Rome* in *Italy* the Pope hath giuen such power and priuiledge to some aultars, (which they call priuiledged aulters) to deliuer soules from purgatory, that in saying on only Masse, before the said priuiledge aulter, he assureth that a soule is deliuered frõ purgatory. Now I leaue to you to think if it were so that there were a purgatory, what need shold there be to say somtimes so great nũber of Masses, that the means of the deceased are not sufficient to pay the priests; if one only Masse (as aforesaid) being said before the said aultar, be sufficient for his saluation. I beleeue that this which they do is to fulfill the prophecie of *Esay*, which saith *they eate the sinnes of my people, and desire no other thing but the iniquity thereof.* I haue noted also a great blasphemy, in as much as they affirme in a book called *Stella clericorũ* that the least of the priests is greater then the holy virgine, or any Angel which is in heauen which they shew by their effects, saying that they can pardon and remit sins, in making vnto them auriculer confession, shewing thereby that if they could, they would pluck the pastoral rod out of the hand of the Lord, wher with he ruleth & gouerneth his folk. It seemeth to me vpõ this discourse, that I cãnot better cõpare, neither the pope nor the priests, then to *Lye*, which hath this property, to whiten linnen, and as for it selfe it remaineth ougly & filthy: for they boast that they clense others frõ their sins, although they themselues be impure, and I stedfastly beleeue that if the Popes ambition were accomplished, to witte, to haue dominion

Priuiledged Aulters.

ouer bodyes, ouer soules, and ouer the temporall goods; there would rest nothing else to do but to make a new religion after his fantasie. You shal further know, that if it so happen that the Mule which carryeth him dye, it must be buried and enterred for feare that the Wolues and dogs eat him not: I beleeue that they feare if that should come to passe, they should be sanctified, hauing eaten of so worthy a beast, as to haue borne Gods lieutenant vpō earth. I beleeued according as it was tolde me, that when I should be in Italie, I should be halfe way to Paradice. But hauing perceiued the contrary by reason of their superstition, I beleeue rather that I was already in the Suburbs of hell. But God hath giuen me the grace to drawe my feete backe; and after the example of the children of Israel, I purpose to marche three dayes iourney, and to go out of *Egipt*, I meane out of darknesse, knowing that so long as I should stay there, all the sacrifices which I should offer vnto him, would not be acceptable vnto him, but rather abhomination. The Sacrifice which I desire to offer vnto God for my first dayes iorney, is a sacrifice of praise with a contrite hart, according as S. *Augustine* defineth, contrition is a greefe proceeding from the grace of God, voluntarilie taken according to the qualitie and quantity of the offences, with purpose of amendment. And S. *Gregory Nazianzen* said; God requireth of vs onely a sacrifice of praise, and to be new creatures in Iesus Christ. And S. *Ambrose* saith, that there is not any sacrifice more acceptable vnto God, then that which is mainteined in innocencie, and that the wicked leaue his wickednesse, that we should haue contrition for our faults: vnreasonable beasts themselues do teach and shew vs: for the naturall Philosophers report, that there is a Foule, meruelous great and very cruell, resembling in the face a Man, (which is called *Harpie*,) who sometimes constrained through hunger falleth vpon a man and killeth him, and then eateth him: which when he hath done being drye, he flyeth to the waters and Riuers to drinke, and in so doing hee seeth and beholdeth himselfe, and thereby remembreth that he hath killed one like to himselfe: And the Philosophers say, that sometimes he is so displeased therewith, that he dyeth of griefe. With greater reason, I which am, or ought to bee a reasonable man, ought to haue contrition and repentance, not for hauing

killed

killed the bodyes, but rather for hauing lost the Soules, hauing giuen them assurance of their saluation, going to prostrate themselues before a Crucifix of Wood, or some other Marmoset: and saying some *Pater noster* or *Aue Maria*, that their offences were forgiuen them, which is blasphemie: for it appertaineth to God onely to forgiue.

It suffiseth not to haue trauiled this first iourney of contrition, but I must passe further and come to the second, which is confession to God, to obtaine pardon of him according as saith *S. David: I haue said I will make confession of my sinnes to the Lorde, and thou hast pardoned the iniquitie of my sinne: S. Augustin* vpon the 103. Psalme hath these words; *Discouer thy selfe to God who knoweth thee, confession is acceptable vnto him.* And againe, *The confession of sinnes, sheweth the sore to the Phisition, and the confession of praise yeeldeth him thankes for health.* Being now in the house of the Lorde, betweene the armes and in the bosome of his deere spouse. I detest and renounce all superstition, abhomination and Idolatrie, protesting and promising from henceforth to liue and to dye according to his holy Gospell, in dooing and beleeuing that which the reformed church dooth and beleeueth. And forasmuch as of my selfe I am able to do nothing, I pray him, of his infinite goodnesse, to giue me strength and power, to put in execution that which I now haue promised, all to his glory, to the saluation of my soule, and the edification of his church. *So be it.*

Signed

Frauncis le Mayne.

To the end, that no man say, as their custome is, that it is for his euill behauiour that hee is retyred to vs, wee haue caused to be inserted the copies of the testimoniall Letters, which he hath brought from his Conents, taken out of the originall, in the manner which followeth.

A Copy of the testimoniall lerters to M. *Francis* the Monke, lately of the order of the Celestines, *by the superiours of the said order.* Translated out of Latin into French.

Ego D. Chrisostomus de Florentia, Prior Sacri Monasterij Sancti Iohannis Baptistæ, &c.

I Sir *Chrisostome* of *Florence*, Prior of the holye Monasterie of *S. Iohn Baptist* of *Bouloigne*, doe certifie that R. P. D. *Francis le Moyne* Frenchman, hath dwelt with me two yeares in this venerable monasterie, vnder obedience and regular obseruance, with the leaue of the most reuerend the Lorde Abbot, declared in writing; during which time, he hath behaued himselfe so religiously, and honestly, that he hath edified all the others, through his honest behauiour, his exemplarie life, and his commendable example. In witnesse whereof I haue giuen him these present Letters, subsigned with my owne hand, and garnished with the seale of our sacred Monastery, at *Bouloigne* the xviii. day of *March*, in the yeare 1600. and of another hand it is so, I the foresayd Sir *Chrisostome* with my owne hand.

D. Theodosius a Bononia Abbas generalis celestinorum ordinis Sancti Benedicti, &c.

SIR *Theodosius* of *Bouloigne*, Abbot generall of the *Celestins*, of the order of S. *Benet*, we will and commaund thee Sir *Francis Breton*, our Monke and Priest expresly professed, by the tenoure of the presents, in vertue of holy obedience, that vpon the sight hereof, thou transport thy selfe in person, within two moneths, to our venerable Monastery of *S. Mary* of *Lion*, there to remaine vnder the obedience thereof, vntill such time

time as by the reuerend Prouinciall of *France*, and parts far hence, shall be otherwise ordained. Therefore we require the said reuerend Prouinciall, the Priors and other officers which are in those quarters, that they receiue thee gently, and intreate thee courteously, as him who hath dwelt among vs honestly: and as it appertaineth, thou maist returne into thy countrey with our speciall leaue, accompanyed with our blessing, permitting thee vpon the way to make Sacramentall confession, before any Priest, hauing leaue of his Ordinary, and of him to receiue the benefit of absolution: and at all times and as often as it shall please thee, thou maist celebrate Masse. In witnesse whereof we haue caused these presents to be dispatched: Subsigned with our owne signe, and assured with our Seale. Giuen at our venerable Abbey of the holy Ghost, at *Moron* the vii. day of *May*, in the yeare 1600. Sir *Theodose de Bouloigne*, Abbot generall of the *Celestins*, and of another hand at *Mouteua*, where is our residence. The present commaundement was presented to the said Sir *Francis Breton*, by me Sir *Archange* of *Milan*, visitor generall of the *Celestins*, the first day of the moneth of *Iune*, 1600. Sir *Archange* aboue said, Visitour generall, with my owne hand, and of another hand, Sir *Celse Romain* Secretarie.

Fidem facio et attestor ego D. Theophilus de Bononia, &c.

I *Theophilus* of *Boloigne* of the order of *S. Benet*, S. T. P. and Prior of the Monasterie of Saint *Peter Celestine* in *Milan*, do certifie and attest that Father Sir *Francis* of *Bretaigne*, Frenchman, Monke of the said order and congregation, at my entreaty, and also by the consent of the most reuerend Abbot our generall, hath remained two moneths in this venerable Monasterie of *S. Peter Celestin* at *Milan*, there to serue the church, by reason of the great want of Monks, which he hath faithfully & deuoutly serued. This time being expired, & hauing obteind sufficient nũber of monks, the

the aboue said *Francis* hath requested, that according to the leaue by him heretofore graciously attayned from the most reuerend *Abbot*, he may go into his owne quarter and country, which ought not in good right to be denyed vnto him, I haue giuen and granted him leaue. In witnesse wherof I haue written & subsigned this presents with my owne hand, and garnished it with the common seale of the congregation, giuen in our venerable monestery of Sir *Peter Celestine* at *Milan*, the 16. day of *August* 1600. I Sir *Theophilus* aboue said with my owne hand and with another hand, Sir *Peter* the yonger, by consent haue subsigned.

We the Minister and ancients of the reformed Church of *Vendosme* certifie to all to whom it shall appertain, that maister *Francis Lemoyne*, sometimes a *Celestine* Monke of the order of Saint *Benit*, hath in this said Church made publick abiuration of the errours of the Church of Rome and profession that he will follow, the true catholique and appostolique religion, and signed the same with his owne hand. Sunday the xxviii. of Ianuarie *Anno Domini*. 1601. whereof we haue giuen him this present certificate, hauing required vs, to stand him insteed with the Brothers, whether he may addresse himself. Done at our consistorie of *Vendosme* aforesaid the 29. Ianuarie in the yeare, 1601.

Solomon Minister. *Chauueau.*

C. Iohn. *I. Garriuer.*

R. Courmisier.

FINIS.

A QVARTRON OF REAsons, composed by Doctor HILL, vnquartered, and prooued a quartron of follies: by *Francis Dillingham*, Bachelour of Diuinitie.

August. in Senten.

Inimici Ecclesiæ si tantummodo adversantur male sentiendo exercent eius sapientiam.

The Churches enemies if they be onely her aduersaries by false opinions, doe exercise her wisdome.

Printed by IOHN LEGAT, Printer to the Vniuersitie of Cambridge. 1603.

And are to be sold at the signe of the Crowne in Pauls Church-yard by Simon Waterson.